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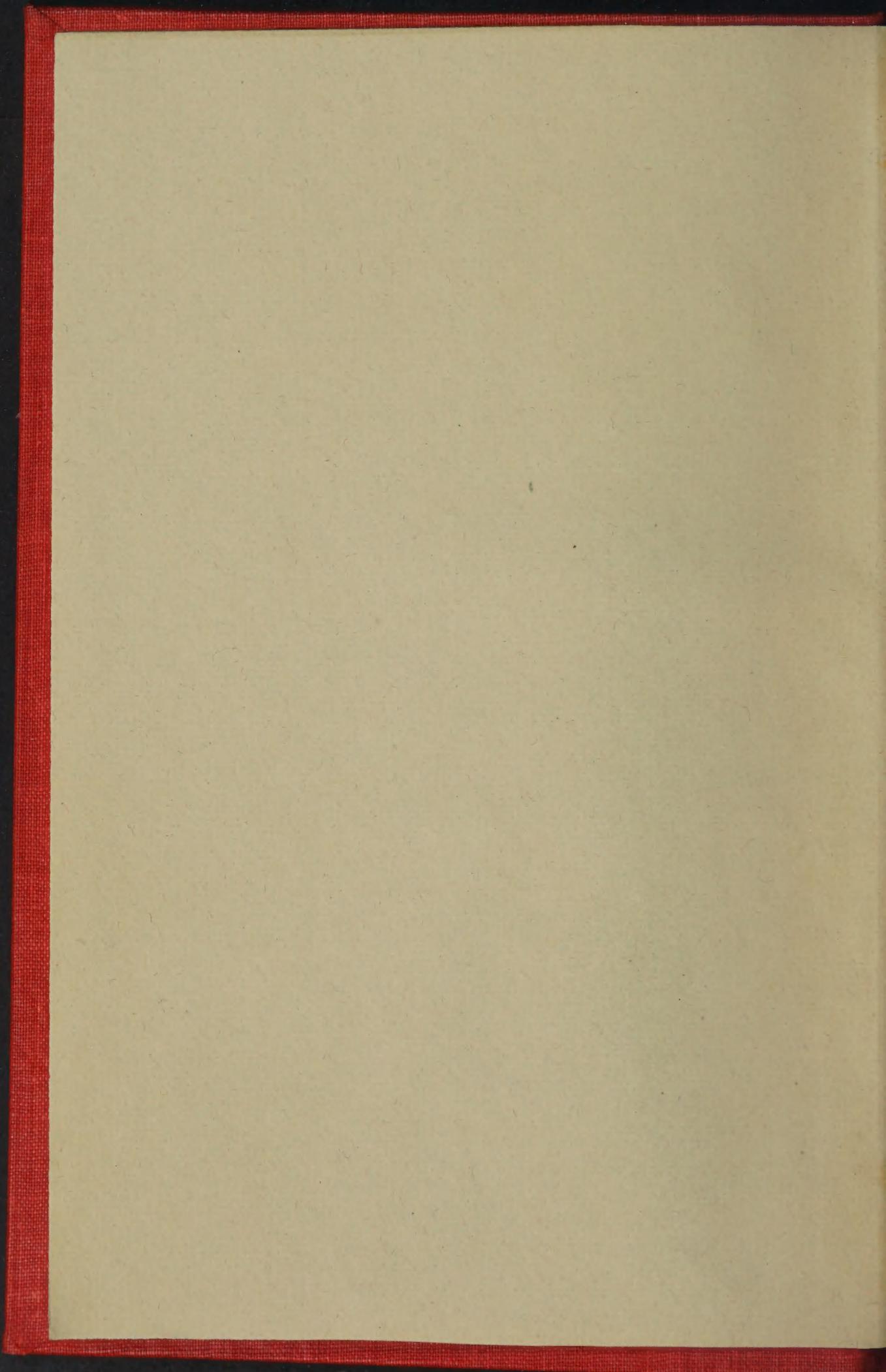
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[Twiss, Richard]

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CHESS.

For the right good wylle that I haue had
to make this lytyll werk in the best wylle I can,
ought to be reputed for the fayte & dede.

Carton On Chesse.

Demas desto si alguno le pareciere que en esto libro
no he dicho todo lo que se podia dezir, no se deue
maraullar por ello, ni culparme fino vuiere algun
notable error.

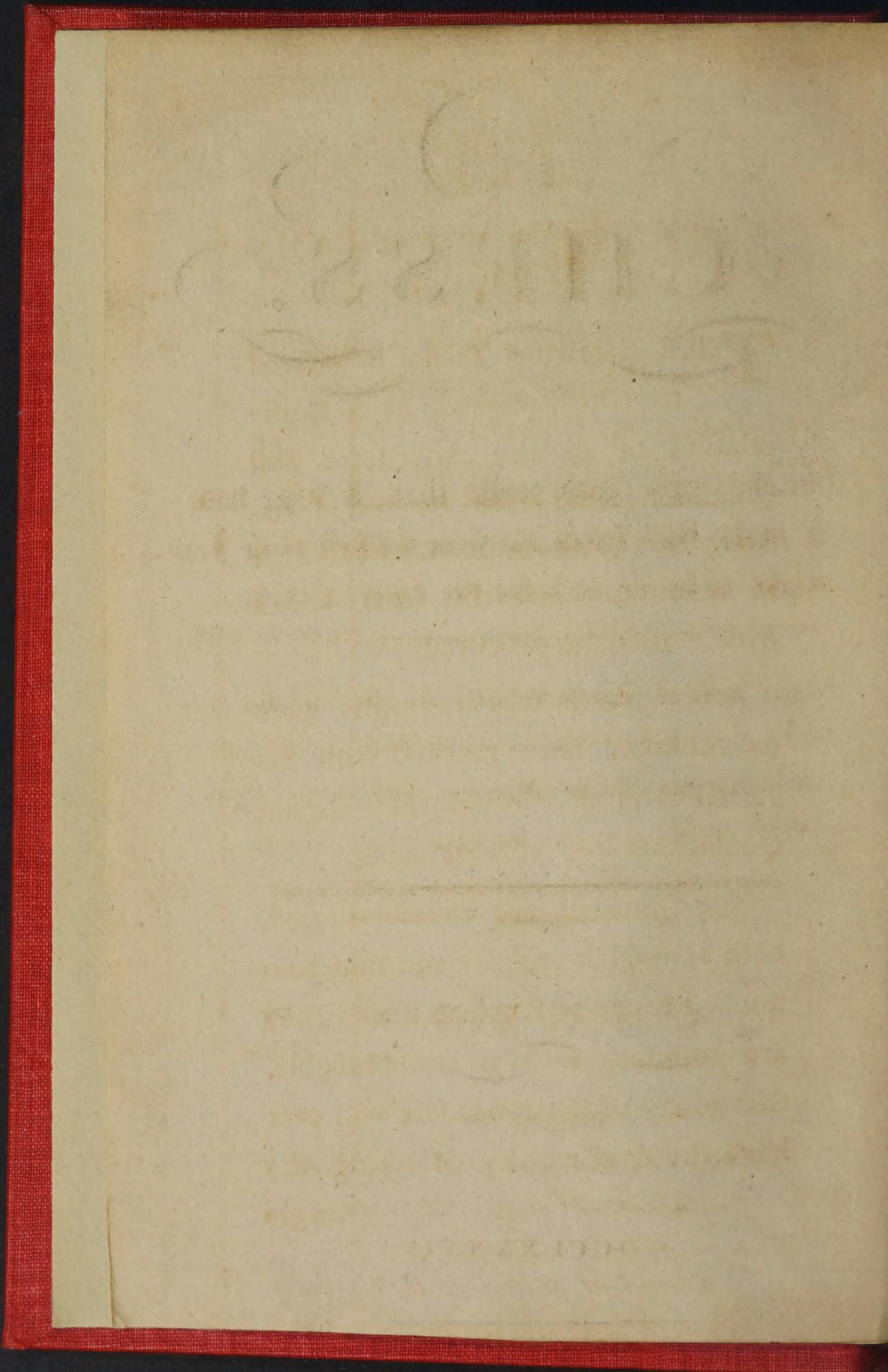
Ruy Lopez. del juego del Axedrez.

Printed for

G. G. & J. Robinson in Paternoster Row,
And T. & J. Egerton, Whitehall.

M D C C L X X X V I I .

Entered at Stationers Hall.



THE following Trifle is offered to Chefs-players, as a Compilation of all the Anecdotes and Quotations that could be found relative to the Game of Chess; with an account of all the Chess-books which could be procured.

A few translated Paragraphs have by mistake, been marked with inverted commas, though they are not Quotations but Abridgements.

The Extracts are exactly copied, both as to Orthography and Punctuation. From the Ancient Books they are copious, as it is not probable, that many of their Readers will ever have the opportunity of seeing the

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Originals ; many of these Extracts are inserted, merely as Literary Curiosities. The Translations at the end of the Book are as literal as possible.

The Spanish Motto is, “ Moreover, if it should appear to any one, that in this Book I have not said all that might have been said, it is not to be marvelled at, nor myself blamed, unless it contain any notable error.”

Ruy Lopez, on the Game of Chess.

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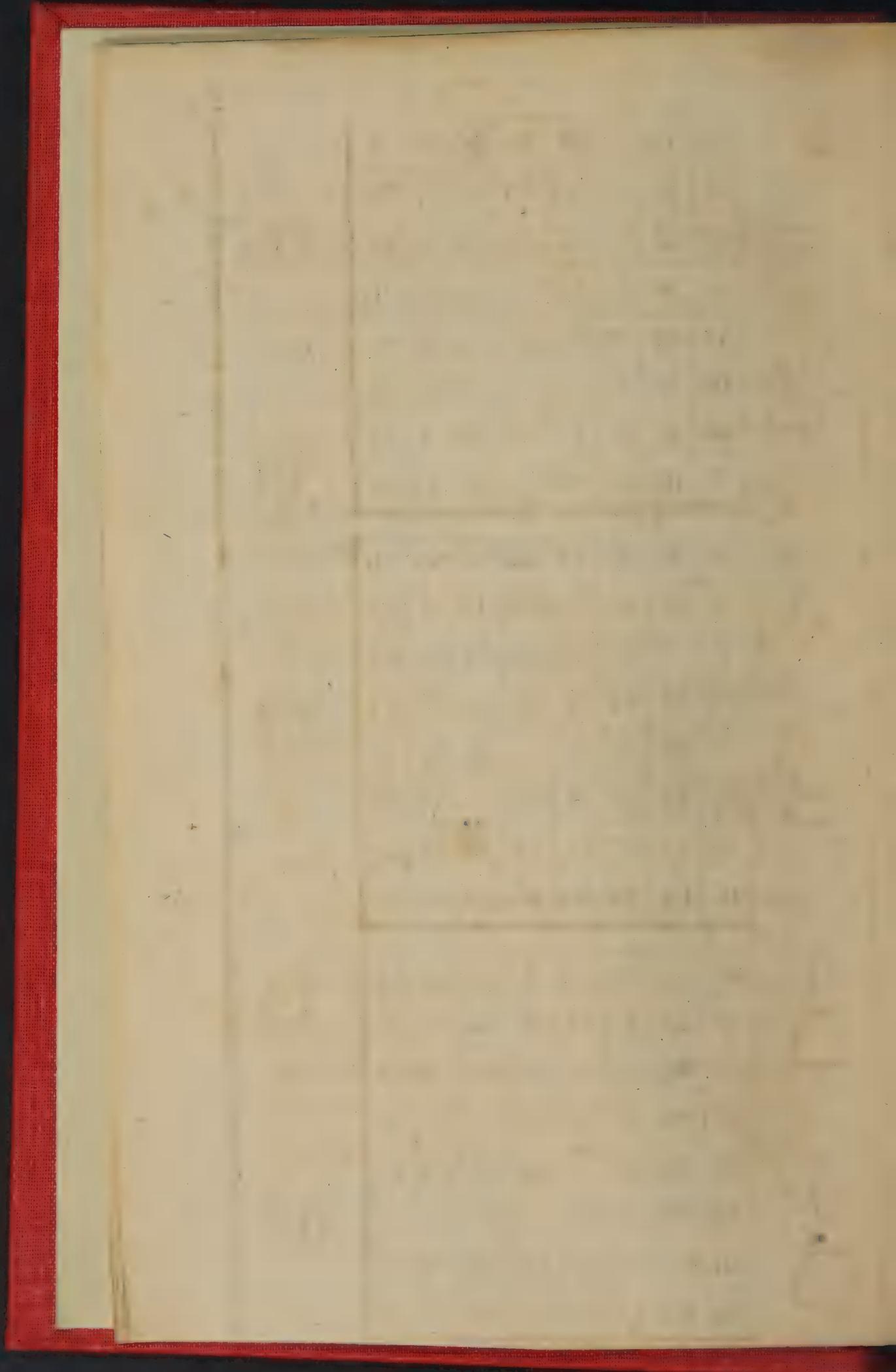
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ON

C H E S S.

THE Game of Chess is supposed to have been invented in India, in the sixth century. The Persians taught it to the Arabians, who introduced it into Spain; and it was brought into England during the reign of William the Conqueror.

In an Essay which was published at Paris, among the Memoirs of the Academy of *Belles Lettres*, by Mr. Freret, in 1729, it is said, that "the first western authors who have mentioned Chess, are the old French romancers, or the writers of those fabulous histories of the Knights of the Round Table, King Arthur's brave Courtiers, of

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the Twelve Peers of France, and of the Palatines of the Emperor Charlemagne." Every thing known relative to the origin and history of Chess, may be found in this Memoir (the essential part of which is likewise inserted in the French folio *Encyclopedie*, article *Echecs*); in Dr. Hyde's book *De Ludis Orientalibus*; and in *Origines de la Langue Françoise, ou Dictionnaire Etymologique de Menage*, 4to. 1650. In the *Roman de la Rose*, printed in 1531, I find

Car ainsi le dit Attalus
Qui des Eches controuua l'us
Quand il traitoit d' arithmetique.

This Attalus died 200 years before Christ.
Our *Denham* says,

This game the Persian magi did invent,
The force of eastern wisdom to express;
From thence to busy Europeans sent,
And styl'd by modern Lombards penfive Chefs.

Other conjectures of the where, when, and why this game was invented, shall be hereafter given, in the words of their writers; not from the importance of the investigation, but merely as literary specimens.

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In the royal treasury of St. Denis, near Paris, are kept some chess-men, with which it is said Charlemagne (who died in 814), used to play. Only fifteen pieces and one pawn are remaining, all of ivory, yellowed by time; at the bottom of every one is an Arabic inscription, which, according to Dr. Hyde, is only the maker's name. The largest piece represents a king sitting on a throne, about twelve inches high, and eight broad, very clumsily carved: the other pieces are of so rude a form that I could not discover what they were intended to represent. The pawn (about three inches in height) is the image of a dwarf with a large shield; the countenance is marked with a kind of ludicrous expression.

Mr. Philidor informed me that he saw, in 1747, at Rotterdam, in the possession of a coffee-house keeper, a set of chess-men, which were made for prince Eugene. They were three inches in height, of solid silver, chased; not different in colour, but sufficiently distinguished, by one side represent-

ing an European, and the other an Asiatic army.

The most valuable chess-men I have seen, are still preserved at Rotterdam ; they were made by the chevalier Vander Werf (the celebrated painter), who employed the leisure hours of eighteen years in carving them. The pieces are three inches high, and the pawns two ; half the number are of box, and the other half of ebony ; they are all, except the castles, busts on pedestals. The kings are decorated with a lion's skin, of which the paws are crossed on their breast. The bishops (les fous) have fools caps, with bells, and are represented with very grotesque countenances. The knights are horses heads and necks, with flowing manes : the pawns, as well as the pieces, are all different, being eight Negroes and eight whites, of various ages. They are as highly finished as any of his paintings, and are in the possession of his grandson, Mr. Gevers, at whose house the curious traveller will have the additional pleasure of seeing a portrait, as large as life,

of

of the chevalier Vander Werf, painted by himself, and esteemed his master-piece.

The Asiatic and African chess-boards are of a single colour, divided into squares: and indeed the distinction of colours, though it facilitates the playing, is otherwise superfluous. I recollect having some years ago seen, near Tetuan, several Moors sitting cross-legged on the ground, which was divided by lines, playing at chess, with black and white pebbles of different sizes. The most convenient size for a chess-board is a square of eighteen inches, which allows two inches to each of the sixty-four squares, or houses.

Dr. Hyde says, that Lewis the XIIIth of France had a chess-board quilted with wool, the men each with a point at the bottom; by which means he played when riding in a carriage, sticking the men in the cushion.

Chess-boards are now commonly made for the use of those who travel by water, or in a carriage, with a hole in each square, a peg at the bottom of every man, and fifteen

holes on each side of the board to hold the prisoners.

The first time I saw Voltaire, which was at Ferney, near twenty years ago, he was playing at Chess with father Adam, a Jesuit, kept in the house solely to play with his patron. As at that time I knew not even the moves, I am unable to give any opinion of Voltaire's skill at Chess; but by the account of persons who have played with him, it never rose above mediocrity.

Rousseau was very inexpert at Chess, though an enthusiastic admirer of it: he was accustomed, when at Paris, to spend many hours daily at the *Caffé de la Regence*, where a dozen chess-boards are constantly in use*.

He says in his Confessions, “ Il y avoit un Genevois, nommé M. Bagueret, qui etant venu à Chambéry s' avisa de me proposer

* I found him at Paris, in 1776, up four pair of stairs, feeding sparrows which had flown into his apartment; in which, besides the necessary furniture, I observed nothing but a spinnet, and his library, which consisted only of Tasso's *Jerusalem*, in Italian, and *Robinson Crusoe*, in English.

d'apprendre les Echecs, qu'il jouoit un peu. J'essayai, presque malgré moi ; & apres avoir, tant bien que mal, appris la marche, mon progrès fut si rapide, qu'avant la fin de la premiere Séance, je lui donnai la tour qu'il m'avoit donnée en commençant. Il ne m'en fallut pas d'avantage : me voila forcené des Echecs. J'achete un Echiquier : j'achete *le Calabrois* ; je m'enferme dans ma chambre, j'y passe les jours & les nuits à vouloir apprendre par cœur toutes les parties, à les fourrer dans ma tête bon gré mal gré, à jouer seul sans relâche & sans fin. Après deux ou trois mois de ce beau travail, & d'efforts imaginables, je vais au caffé, maigre, jaune, & presque hebeté. Je m'essaye, je rejoue avec M. *Bagueret* : il me bat une fois, deux fois, vingt fois ; tant de combinaisons s'étoient brouillées dans ma tête, & mon imagination s'étoit si bien amortie, que je ne voyois plus qu'un nuage devant moi. Toutes les fois qu'avec le livre de *Philidor*, ou celui de *Stamma*, j'ai voulu m'exercer à étudier des parties, la même chose m'est arrivée ; &

apres m'etre epuisé defatigue, je me suis trouvé plus faible qu'auparavant. Du reste, que j'aie abandonné les Echecs, ou qu'en jouant je me sois remis en haleine, je n'ai jamais avancé d'un cran depuis cette premiere séance, & je me suis toujours retrouvé au même point où j'étois en la finissant. Je m'exercerois des milliers de Siecles, que je finirois par pouvoir donner la tour à *Bagueret*, & rien de plus. Voila du tems bien employé, direz vous ! & je n'y en ai pas employé peu. Je ne finis ce premier essai que quand je n'eus plus la force de continuer. Quand j'allai me montrer, sortant de ma chambre, j'avois l'air d'un deterré ; & suivant le même train, je n'aurois pas resté deterré longtems."

It is well known that Omai, the native of Otaheite, learnt to play at Chess whilst he was in London. As his proficiency in this game was the cause of Mr. Baretto's dropping the acquaintance of Dr. Johnson, after having cultivated it above thirty years, the relation of it, in Mr. Baretto's own

words,

words, is here inserted, extracted from his *Tolondron*.

“ My story may be a lesson to eager mortals to mistrust the duration of any worldly enjoyment, as, even the best cemented friendship, which I consider as the most precious of earthly blessings, is but a precarious one, and subject, like all the rest, to be blasted away in an unexpected moment, by the capriciousness of chance, and by some one of those trifling weaknesses, unaccountably engrafted even in the noblest minds that ever shewed to what a pitch human nature may be elevated. About thirteen months before doctor Johnson went the way of all flesh, my visits to him grew to be much less frequent than they used to be, on account of my gout and other infirmities, which permitted not my going very often from Edward-street, Cavendish-square, to Bolt-court, Fleet-street, as it had been the case in my better days: yet once or twice every month I never failed to go to him, and he was always glad to see the oldest friend he had in

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the world, which, since Mr. Garrick's death, was the appellation he honoured me with, and constantly requested me to see him as often as I could.

“ One day, and alas! it was the last time I saw him, I called on him, not without some anxiety, as I had heard that he had been very ill: but found him so well as to be in very high spirits, of which he soon made me aware, because, the conversation happening to turn about Otaheite, he recollect ed that Omiah had once conquered me at Chess; a subject, on which, whenever chance brought it about, he never failed to rally me most unmercifully, and make himself mighty merry with.

“ This time, more than he had ever done before, he pushed his banter on at such a rate that at last he chafed me, and made me so angry, that, not being able to put a stop to it, I snatched up my hat and stick, and quitted him in a most choleric mood. The skilful translator of Tasso, who was a witness to that ridiculous scene, may tell whe-

ther the doctor's obstreperous merriment deserved approbation or blame: but such was Johnson, that, whatever was the matter in hand, if he was in the humour, he would carry it as far as he could; nor was he much in the habit, even with much higher folks than myself, to refrain from fallies which, not seldom, would carry him farther than he intended. Vexed at his having given me cause to be angry, and at my own anger too, I was not in haste to see him again; and he heard from more than one, that my resentment continued. Finding, at last, or supposing that I might not call on him any more, he requested a respectable friend to tell me that he would be glad to see me as soon as possible: but his message was delivered me while making ready to go into Sussex, where I staid full six months; and then was taken to Bath, where I staid a month longer: and it was on my leaving Sussex, that the newspapers apprised me my friend was no more, and England had lost, possibly, the greatest of her literary ornaments."

In 1783, Mr. *De Kempelen*, an Hungarian, was in London, where he remained near a year, with an automaton chess-player. He gave me a French pamphlet, which had just been printed at Basle, containing its description, with three engravings: although it has been so recently exhibited, it may not be thought superfluous to give the following short account of it.

It is a figure as large as life, in a Turkish dress, sitting behind a table with doors, of three feet and an half in length, two in depth, and two and an half in height. The chair on which it sits is fixed to the table, which runs on four wheels: the automaton leans its right arm on the table, and in its left hand holds a pipe; with this hand it plays, after the pipe is removed. A chess-board, of eighteen inches, is fixed before it; this table, or rather cupboard, contains wheels, levers, cylinders, and other pieces of mechanism; all which are publicly displayed; the vestments of the automaton are then lifted over its head, and the body is seen full of similar wheels and levers: there

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is a little door in its thigh, which is likewise opened; and with this, and the table also open, and the automaton uncovered, the whole is wheeled about the room: the doors are then shut, and the automaton is ready to play, and it always takes the first move. At every motion the wheels are heard; the image moves its head, and looks over every part of the chess-board; when it checks the queen, it shakes its head twice, and thrice in giving check to the king. It likewise shakes its head when a false move is made, replaces the piece, and makes its own move, by which means the adversary loses one.

Mr. De Kempelen remarked to me, that the most surprising circumstance attending his automaton was, that it had been exhibited at Presburg, Vienna, Paris, and London, to thousands, many of whom were mathematicians and chess-players, and yet the secret by which he governed the motion of its arm was never discovered. He prided himself solely on the construction of the mechanical powers by which the arm could

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perform ten or twelve moves; it then required to be wound up like a watch; after which it was capable of continuing the same number of motions.

The automaton could not play unless Mr. De Kempelen or his substitute was near it, to direct its moves. A small square box, during the game, was frequently consulted by the exhibitor; and herein confided the secret, which he told me he could in a moment communicate. He who could beat Mr. De Kempelen, was, of course, certain of conquering the automaton. It was made in 1769. His own account of it was, “ C'est une bagatelle qui n'est pas sans merite du côté du mécanisme, mais les effets n'en paraissent si merveilleux que par la hardiesse de l'idée, & par l'heureux choix des moyens employés pour faire illusion.”

The strongest and best armed load-stone was allowed to be placed on the machine by any of the spectators.

Historians have commemorated the following sovereigns as chess-players.

Char-

Charlemagne.

Tamerlane.

Sebastian, king of Portugal.

Philip II. king of Spain.

The emperor Charles V.

Catherine of Medicis, queen of France.

Pope Leo X.

Henry IV. of France.

Queen Elizabeth.

Lewis XIII.

James I. king of England, who used to call this game a philosophical folly.

Lewis XIV.

William III.

Charles XII. king of Sweden.

Frederick, the late king of Prussia.

Also, St. Francis de Sales bishop of Geneva, sir Walter Raleigh, the prince of Condé, lord Herbert of Cherbury, &c.

When *Charles XII.* was at *Bender*, *Voltaire* says, “ Pour tout amusement il jouait quelquefois aux Echecs : si les petites choses peignent les hommes, il est permis de rapporter qu'il faisait toujours marcher le roi à

ce jeu, il s'en servait plus que des autres pieces, & par là il perdait toutes les parties."

And again, when he was besieged by the Turks, in the house in which he had shut himself up near Bender:

" Quand on eut bien barricadé la maison, & que le roi eut fait le tour de ses pretendus retranchemens, il se mit à jouer aux Echecs tranquillement avec son favori *Grothusen*, comme si tout eut été dans une sécurité profonde."

Castiglione, in the second book of his *Cor tegiano*, which was written in 1506, thus gives his opinion of Chefs.

" *Questo è certo gentile intertenimento & ingegnoso, ma parmi che un sol difetto vi si troue: & questo è, che si puo saperne troppo, di modo, che a cui vuol esser ecceLENte nel gioco de scacchi, credo bisogni consumarui molto tempo, & metterui tanto studio, quanto se volesse imparar qualche nobil scientia, o far qual sivoglia altra cosa ben d' importantia: & pur in ultima con tanta fatica, non saprà altro, che un gioco.* Però in questo penso, che

*che interuenga una cosa rarissima, ciò è che la mediocrità sia piu laudeuole che la eccelen-
tia."*

Montagne, in 1580, wrote as follows:

“ Ou s'il manioit des Eschecs, quelle corde de son esprit he touche & n'employe ce niais & puerile jeu? Je le hay & fuy, de ce qu'il n'est pas assez jeu, & qu'il nous esbat trop serieusement; ayant honte d'y fournir l'attention qui suffiroit à quelque bonne chose. Voyez combien notre ame trouble cet amusement ridicule, si tous ses nerfs ne bandent.

“ Combien amplement elle donne loy à chacun en cela de se connoître & de juger droitement de soy. Je ne me voy & retaste, plus universellement en nulle autre posture. Quelle passion ne nous y exerce? La cholere, le depit, la hayne, l'impatience: & une vêhemente ambition de vaincre, en chose, en laquelle il seroit plus excusable de se rendre ambitieux d'etre vaincu. Car la pre-cellence rare & au dessus du commun mesme à un homme d'honneur en chose frivole.”

The *Chevalier de Faucourt*, who wrote the article *Chess* in the French *Encyclopédie*, which was published in 1750, therein says, “Les échecs sont assez généralement passés de mode; d’autres goûts, d’autres manières de perdre le temps, en un mot d’autres frivolités, moins excusables ont succédé.

“ D’autres personnes au contraire frappées de ce que le hasard, n’a point de part à ce jeu & de ce que l’habileté seule y est victorieuse, ont regardé les bons joueurs d’Echecs comme doués d’une capacité supérieure: Mais si ce raisonnement étoit juste, pourquoi voit on tant de gens médiocres, & presque des imbecilles qui y excellent, tandis que de très beaux genies de tous ordres & de tous états, n’ont pu même atteindre à la mediocrité? Disons donc qu’ici comme ailleurs, l’habitude prise dans la jeunesse, la pratique perpétuelle & bornée à un seul objet, la mémoire machinale des combinaisons, & de la conduite des pièces fortifiées par l’exercice, enfin ce qu’on nomme l’*Esprit du Jeu*, sont les

les sources de la science de celui des Echecs, & n'indiquent pas d'autres talens ou d'autre merite dans le même homme."

The earliest account we have of persons playing at Chess, without seeing the Board, is given by *Giovanni Villani*, who says in the Seventh Book of his History of Florence, as quoted by *Gustavus Selenus*, duke of Lunenburg, "In questi tiempi, nel Anno di Cristo, 1266, venne in Firenze un Saracino, che havea nome *Buzecca*, grandissimo maestro di giuocare a' Scacchi, e in su'l palagio del Popolo, dinanzi al Conte *Guido Novello*, giuocò, ad un' ora, tre Scacchieri, co' migliori maestri di Scacchi di Firenze, giuocando con due a mente, e col terzo a veduta; e due giuochi vinse, e'l terzo fece tavola: laqual cosa fu tenuta gran maraviglia."

In the Preface to *Salvio's* Book on Chess, the Editor writes, "The Author was a first-rate Chess-player, as appeared by his playing from memory; and also by his new invention of playing blindfold, without either

seeing or being told the moves, but only by feeling the pieces."

This Doctor Alessandro Salvio, has entitled the Third Book of his Work, *Apologia contro Pietro Carrera*, who, it seems, had in his Treatise, mentioned a person who played at Chess blindfold, without naming him. This was *Salvio* himself, of whose Book *Carrera* was already in possession.

Carrera says, that Zerone, Medrano, and Ruy Lopez, (all Spaniards); and Mangiolino of Florence, of whom mention is made in the *Commentari di Rafael Volaterrano*, anno 1400, played from memory: as did likewise Paolo Boi, of *Syracusa*, with three Chess-boards.

Keyfier, in his account of *Turin*, in 1749, says: "The late Father *Sacchieri* of *Turin*, was a remarkable instance of the strength of human understanding, particularly that faculty of the soul, we term memory. He could play at Chess with three different persons at the same time, even without seeing any one of the Chess-boards. He required

no more than that his substitute should tell him what piece his antagonist had moved; and *Sacchieri* could direct what step was to be taken on his side, holding at the same time conversation with the company present. If any dispute arose about the place, where any piece should be, he could tell every move that had been made, not only by himself, but by his antagonist from the beginning of the game; and, in this manner, incontestably decide the proper place of the piece. This uncommon dexterity at the game of Chess, appears to me, almost the greatest instance that can be produced of a surprising memory."

Verci says, "Father *Sacchieri*, Lecturer of Mathematics in Pavia, played to perfection on *four* Chess-boards at the same time."

Mr. Philidor's performances in this way, shall be mentioned hereafter.

Ozanam, in the Preface to his Mathematical Recreations, says, "An infallible method of conquering at Chess, is not absolutely impossible; nobody has hitherto discovered it,

and I believe, it never will be discovered, because it depends on too great a number of combinations."

In the 376th Number of the Craftsman, Lord Harvey says, " Chess is the only game, perhaps, which is played at for nothing; and yet warms the blood and brain as much as if the gamesters were contending for the deepest stakes. No person easily forgives himself who loses, though to a superior player. No person is ever known to flatter at this game, by underplaying himself. It is certain, this play is an exercize of the understanding. It is a contention, who has the most solid brain; who can lay the deepest and wisest designs. It is, therefore, rarely known, that a person of great vivacity and quickness, or one of very slow parts, is a master of this game."

John Lydgate, the Monk of St. Edmundsbury, calls the Queen *Fers*, from the Persian *Pherz*, *Visier*; from thence the French *Vierge*; Lady or Queen. The word *Alphillus*, used by the old Latin Poets, from which

which the French *Auphin*, *Dauphin*, is the Persian *Phil*, Elephant, which the Author of *Le Roman de la Rose*, calls *Fol*; this name is still retained in modern French: Rabelais calls it *Archer*. The English, Danes, and Portuguese term it *Bishop*; the Germans, *Lauffer*, Runner; the Spaniards, *Alfil*; the modern Italians *Alfiere*, Ensign. Damiano, calls it *Delfino*; the German term for the knight is *Springer*, Leaper; in the other languages, it is synonymous with *Cavalier*. The Germans and Dutch call the Pawns, *Bauren*, *Boeren*, or *Peasants*. The Spanish phrase for *Check-mate*, is *Xaque y Mate*; and in other tongues, it is nearly similar.

This *Lydgate*, about the year 1408, wrote a Poem on Love, which he dedicated to the admirers of the Game-Stopal of Chesse, from which the following extract is preserved by Dr. Hyde.

To all falkys vertuous,
that gentil ben and amerouse,
whiche love the fair pley notable,
of the Chesse most deleytable,

whith all her hoole full entente,
 to them this boke y will presente:
 wherethey shall fynde and son anoone,
 how that I nat yere agoone,
 was of a fers so fortunat
 into a corner drive and maat.

In the second volume, in 8vo, of the Modern Universal History, I find, “ Al Amîn Khalif, of Bagdad, and his freedman Kuthar, were playing at Chess without the least apprehension of any impending danger, when Al Mamûn’s forces pushed the siege of Bagdad with so much vigour, that the city was upon the point of being carried by assault.” Dr. Hyde quotes an Arabic History of the Saracens, which says, that on this occasion he cried out, when he was warned of his danger, “ Let me alone ! for I see Checkmate against Kuthar.”

It is further recounted of him, that “ He commanded the different Provinces of the empire to send to his Court all such persons as were the most expert at Chess, to whom he allowed pensions, and passed the most considerable part of his time among them.” This was about the year 808.

Sir

“ Sir Charles Blount, afterwards Earl of Devonshire, a very comely young man, having distinguished himself at a tilt, her Majesty, Queen Elizabeth, sent him a Chess-queen of gold enameled, which he tied upon his arm with a crimson ribband. Essex perceiving it, said with affected scorn, “ Now I perceive every fool must have a favour ! ” On this, Sir Charles challenged, fought him in Marybone-park, disarmed, and wounded him in the thigh.” From Bacon’s papers, as quoted by Mr. Walpole, in his Royal and Noble Authors of England.

Warton, in his Essay on Pope, says, “ The game of Chess, that admirable effort of the human mind, was by them (*i. e. the Saracens*) invented.”

The Spaniards say, that the game of Chess is of use, *para deslegmar un hombre*—which may be rendered to *dephlegmatize* a man.

The 24th and 25th Chapters of the fifth Book of Rabelais, are thus entitled, *Comment feut fait ung bal joyeulx en forme de Tournay. Comment les trente deux Personnaiges du bal combattent.* To which I refer the reader, who

who will therein find a description of three games at Chess, played with living men and women.

Dr. Hyde says, “Don John of Austria, had a chamber in which was a chequered pavement of black and white marble: Upon this, living men moved under his direction, according to the laws of Chess.”

“The same thing is told of a Duke of Weimar, who in squares of white and black marble, played at Chess with real soldiers.

“The Indians, when their pawn has attained the line of the adversary’s pieces, if it steps into the Queen’s, Bishop’s, Knight’s, or Rook’s houses, becomes that Officer whose station he has taken; provided such a one has previously been lost, otherwise the pawn must be endeavoured to be protected till the requisite vacancy happens.” This appears to be a reasonable rule.

Mr. Coxe, who was in *Russia* in 1772, says, “Chess is so common in *Russia*, that during our continuance at *Moscow*, I scarcely entered into any company where parties were not

not engaged in that diversion ; and I very frequently observed in my passage through the streets, the tradesmen and common people playing it before the doors of their shops or houses. The Russians are esteemed great proficients in Chess. With them the Queen has, in addition to the other moves, that of the Knight, which, according to Philidor, spoils the game, but which certainly renders it more complicated and difficult, and of course more interesting. The Russians have also another method of playing at Chess, namely, with four persons at the same time, two against two ; and for this purpose, the board is larger than usual, contains more men, and is provided with a greater number of squares. I was informed that this method was more difficult, but far more agreeable than the common game.”

The ancient foreign methods of castling, (*roquer*) are now no longer observed : thus almost all the games, and curious cases given in the old Italian books, are at present to-

tally

tally useless : and of course, it is unnecessary to describe those methods.

About the year 1610, Thomas Middleton published a Comedy, which he called *A Game at Chess*; this is a small Quarto, of 68 pages, in prose, rhyme, and blank verse. The frontispiece, which is tolerably well drawn and engraved, is horizontally divided; the upper part represents two Kings, two Queens, a *fat Bishop*, a white Bishop, and two Knights fitting at a table, whereon is a Chess-board. The lower part contains three figures, thus named; a *fat Bishop* labelled, *keepe your distance*: *Black Knight*, a letter from his *Holynes*; and *white Knight*, *Checkmate by discovery*. On this frontispiece is engraved, *a game at Chess, as it was acted nine Days together at the Globe on the Banks side*.

I have seen four copies of this Play, in one of which is this manuscript note; *the fat Bishop was Antonio de Dominis; he was master of the Savoy and Dean of Windsor, two easy beggarly preferments. And in another copy, the fat gentleman is called Bishop of*

of Spalatro; and the black Knight, *Gondamar*, who was Ambassador from the Court of Spain to that of James I. The following Extracts will show the nature of this Drama, which appears to be without a plot.

P R O L O G U E.

WHAT of the game, call'd Chess-play, can be made
To make a Stage-play, shall this day be play'd.
First, you shall see the men in order set,
States, and their Pawnes, when both the sides are
met.

The houses well distinguish'd: in the game
Some men entrapt, and taken to their shame,
Rewarded by their play: And in the close,
You shall see Checque-mate given to vertues foes.
But the fair'st jewel, that our hopes can decke,
Is, so to play our game, t'awoid your checke.

The Induction. Enter *Ignatius, (de Loyola) dis-*
covering Errorr sleeping.

Enter severally in order of Game, the White and
Black Houses.

[*Actus Primus. Scena Prima.*
Enter severally White Queen's Pawnes, and Black
Queen's Pawnes.

[*Actus Secundus. Scena Prima.*

To the Black Bishops Pawne these,
“ Pawne sufficiently holy, but unmea-
surably politike, we had late intelligence from
our

our most industrious servant, (famous in all parts of Europe), our Knight of the Black-house, that you have at this instant in chase, the White Queen's Pawn; and very likely, (by the carriage of your game), to entrap and take her. These are, therefore, to require you, (by the burning affection I bear to the rape of devotion) that speedily upon the surprisall of her, by all watchfull advantages, you make some attempt upon the White Queen's person, whose fall or prostitution, our lust most violently rages for."

Scena Secunda.] Enter Fat Bishop and his Pawn, &c.

The reflections this Comedy contained against the Church of Rome, occasioned the Spanish faction to get it suppressed by order of King James the First; and by the influence of his Queen, the Poet himself was committed to prison, where he remained some time, but at length obtained his liberty by this whimsical petition to the King.

A harmless game, coin'd only for delight,

Was play'd 'twixt the Black House and the White.

The White House won ; yet still the Black doth
brag,

They had the power to put me in the bag.

Use but your Royal hand, 'twill set me free,

'Tis but removing of a man—that's me.

In 1734, a periodical paper was published in the Dutch language at Amsterdam, by Mr. Justus Van Effen, entitled *De Hollandsche Spectator*. As this work has never been translated, I shall insert the following free translation of one of those papers.

Being at the house of Mr. A. with two friends ; after dinner we sat down to a pool at Picquet ; just as we had begun to play, our landlord's nephew joined us, and immediately expressed his astonishment, that persons of our age and understanding, could mispend their time in shuffling, dealing, throwing out and picking up again, a parcel of children's prints ; and according to the event of such a division, pay or receive each other's money.

We thanked him for his favourable opinion of our understanding : but his uncle asked him, where he had learnt such politeness,

ness, as to praise people for their good sense ; and, at the same time insinuate, that he took them for fools. Now, continued he, were I to tell you, I am astonished that you can sit a whole evening with your brain on the rack, only to move little images from place to place, on a square-board ; not in hopes of any pecuniary advantage, but from a desire of being thought more subtle than your antagonist ; would it not be the same thing, as if I told you, that I considered Chess-players as fools ; and you, who own you would neglect your meals in pursuit of this game, as one of the greatest ?

I don't know, replied the nephew, how you can compare Cards with Chess ; as at Cards, many silly women and children are frequently winners ; whereas, to play at Chess, requires a mathematical genius, and the victory is to be ascribed solely to one's own skill, and by no means to blind chance. I even doubt, whether playing well at Chess is not a step towards being a good general : at any rate, it is esteemed so noble a game,

as

as to be the object of glory rather than of gain. His uncle replied, it may be so; but what have you to say in excuse for yourself, when you play with Mr. L. who gives you the Queen and a Knight? Many women, and even boys are to be met with, who apparently shew as much judgment in the conduct of their game, as the wisest man. The mathematical genius which you require, I esteem as nothing; because I am acquainted with many who know not even the meaning of the word *mathematicks*; and who, notwithstanding, conquer many mathematicians. He who possesses a good *memoria localis*, and who plays by *routine*, will always win the game of another, whose vivacity leads him from his original plan. You say, that in this your favourite game, the victory is to be ascribed solely to your superior penetration: you ought to have added, to the mistakes of your antagonist, or to chance, because between equal players, if they both play correctly, he who has the move will win the game; and to determine who is to

D

have

have this first move, it is customary, either to take a black pawn in one hand, and a white one in the other, and let the antagonist by guessing the colour, determine which hand is to play first; or to twirl a piece on the board, and the black or white square on which it rests, decides which colour is to have the precedence. I shall not attempt to investigate, in what manner Chess can be a school in miniature of the art of war, as the folly of the comparison is evident; for tho' you make your attacks, defend yourself, and endeavour to conquer your adversary, these manœuvres are all practised in so small a compass, and with so trifling a difference in the disposition of the pieces, when compared with the evolutions of war, that there appears to be no other similitude than in the attack and defence: And since in war, as in every thing else, many events happen which make it necessary to act from appearances, often deceitful. I may venture to affirm, that cards enable us to form better notions of war than Chess can do; as in the latter,

must always regulate our play from positive evidence, and not according to reasonable presumption.

Chess, continued he, is frequently played at for money; and, indeed, the playing for money, or for nothing, can neither increase nor diminish the merit of any game.

Cards and Backgammon, are the inventions of intelligent persons, as well as Chess and Draughts. They saw that the bow must not always be bent, and that it is better to be employed about trifles, than to remain idle.

The old gentleman thus proceeded to harangue his nephew: You must remember, for it was very lately, that I came to your house, one evening, and found you playing at Chess with Mr. B. You had won the first game, which had rendered you so insolent, that you treated him like a child, who ought to go to school to take more lessons before he attempted to play with such a master as yourself. But in the second game, your *crowning* and *puffing* were soon at an

D 2 end;

end ; you *castled* injudiciously, after which, in half a dozen moves, Mr. B. *check-mated* you. Thus your pride had a fall ; and tho' your antagonist was as even-tempered after his conquest, as he had been after his defeat, you was evidently vexed ; grew peevish, lost the three following games, and then left off playing so very abruptly, that I was ashamed of your behaviour. You bore your discomfiture with so bad a grace, that at supper, you was incapable of conversation ; and, as I recollect, scolded the servant for having, as you thought, neglected to set the salt on the table, though it stood before your eyes.— Your sister told us, she dreaded to see you bring out your Chess-board. When you won, you would never leave off till the supper was either spoilt or cold ; and when you lost, the pieces were, indeed, soon put into the box again, but then there was an end of all your good temper and chat for that evening. These are the consequences of *that noble game, wherein the victory is to be ascribed solely to one's own skill, and by no means*

to

to blind chance. And why ? Because the loss is to be imputed merely to one's own ignorance or inadvertency ; therefore, we rather prefer amusing ourselves with such games as may be called relaxations, and that do not require the brain to be so much on the stretch, as to be incapable of attending to any thing else. Besides our self-love is not so much interested in winning or losing a little money by chance, as your's which is elated with the idea of being more acute, or depressed with the disgrace of being more stupid than your adversary.

Here the young gentleman thus interrupted him—What, though at one time I may, perhaps, not see the game well, yet at another, I may probably not be so dull ; for I remember, that the day after, I won six games successively of Mr. B.

Ha ! ha ! replied the uncle, then 'tis pity but you should have your nativity cast, in order to know your lucky and unlucky days.

But before we drop the subject, I have only to observe, that I do not despise Chess, but esteem it to be a good pastime, provided we do not make ourselves slaves to it. The proper time to play at Chefs, appears to me to be when the mind is too much elevated by the succession of lively pleasures, in order to compose it by that kind of study: and, on the contrary, when the mind is as it were deadened by the long attention to any serious emmployment, I should prefer cards, or any such light amusement, which will admit of laughing and talking. In a word, I only require, that no man should make his own diversion so much his *hobby-horse*, as to induce him to despise that of another.

In *Strutt's View of the Manners and Customs of the English*, I find the following quotation from an old Manuscript, in the Harleian Library.

When they had dyped, as I you saye,
 Lords and Ladys yede to playe;
 Some to Tablis, and some to Chesse,
 With oþir gameys more and leſſe.

The

The Danes were very fond of Chess and Dice, for Bishop Etheric coming to Canute the Great, about midnight upon urgent business, found the King and his courtiers engaged at play ; some at Dice, and others at Chess.

The game of Chess was then in great esteem. Daniel, in his Collection, tells us the following story of Prince Henry, the youngest son of the Conqueror, afterwards Henry the First, who, with his brother Robert, went to the court of the French king, where they were well entertained : “ and upon an after dinner, says he, Prince Henry wan so much at Chesse of Louis, the king’s eldest son, as hee growing into choller, called him the sonne of a bastard, and threw the Chesse in his face. Henry takes up the Chesse-board, and strake Louis with that force as drew bloud, and had killed him, had not his brother Robert come in the meane time, and interposed himselfe ; whereupon, they suddenly took horse, and gat away.”

In an old Poem of the life and acts of Richard the First, is this verse,

And King Richard stode and pleyn,
At the Chesse yn his galey.

In the *Passionate Madman* of Beaumont and Fletcher, a person says,

Or may I thrive as I deserve at Billiards ;
No otherwise at Chesse, or at Primero.

Dryden has mentioned Chess, in his song *on the young Statesmen*, 1680, thus,

So have I seen a King on Chess,
(His Rooks and Knights withdrawn,
His Queen and Bishops in distress)
Shifting about, grow less and less,
With here and there a Pawn.

Prior, in his *Alma*, says,

And Cards are dealt, and Chess-boards brought,
To ease the pain of coward thought.

In *Lanquet's Chronicle, continued by Cooper*, 1560, is this passage,

The game of Chesse about this season, (A. C. 264.)
was devised by wyse men, to mitigate the myndes of
hertes of tyrans.

Luigi

Luigi Pulci, in his *Morgante Maggiore*, says,

— Gridava il gigante :
Tu sei qui, Ré de Naibi, o di Scacchi,
Col mio battaglio convien ch'io t'ammacchi.

AN ACCOUNT of most of the BOOKS,
which have been published on CHESS.

The first book which was written on Chess, was by *Jacopo Dacciesole*, a Dominican friar : I cannot ascertain the precise time in which he lived.

Dr. Hyde, says, “ *Jacobus de Cæsollis*, wrote a moral book of Chess, before A. D. 1200,” entitled, *De Moribus Hominum, & Officiis Nobilium* ; and that it was translated into German verse by *Conrad Ammenhusen*, a Monk of *Stettin*, in 1337.

Verci says, that the original work was written either in Latin or in French ; that the Latin manuscript is still preserved in the Library of the Seminary in Padua ; and that the first Italian edition was printed at Florence in 1493, in quarto ; and the second at Venice in 1534, in octavo.

The

The only copy I have seen, is the above mentioned Florence edition, which is in the King's Library, it is a small quarto of 150 pages, thus entitled,

Incomincia un tractato gentile, & utile della virtu del giuoco degli Scachi cioè intitolato de costumi degl'uomini & degl'ufitii de nobili: composto pel reverendo maestro Jacopo d'accesole dell'ordine de frati predicatori.

As this is the most ancient book on the subje~~c~~t, and that Caxton translated it literally, a farther account of it may not prove unacceptable.

It is printed in the common Roman type, and is ornamented with thirteen prints from engravings in wood, the outlines only are expressed, without shade; and are tolerably drawn: the frontispiece, which is repeated as a tail-piece, represents two men playing at Chess; a king on his throne is observing them, and four more spectators are standing by. The other prints, are the King on a throne, with a crown on his head, the sceptre in his right hand, and a globe in his left.

The

The Queen on a chair, with a mantle of Ermine.

L'Alfine, a man sitting on a chair with an open book in his hand, representing a Lawyer; as there two of these pieces in the game, the book says, That he on the white square is for Civil, and he on the black one for Criminal cases. The Knights, horsemen, armed *cap-à-pied*. The Rooks, Legates, or Vicars, men on horseback totally unarmed. The first Pawn which stands before the King's Rook is a Husbandman, with his bill in his right hand, and in the left a wand, to guide his oxen and flocks, and a pruning knife at his girdle.

The second Pawn placed before the King's Knight, is a Smith with a hammer in one hand, and a trowel in the other, clothed in a seaman's jacket.

The King's Bishop's Pawn, is a man with a pair of sheers in one hand, a knife in the other, an inkstand hanging at his button, and a pen stuck behind his right ear.

The King's Pawn has a pair of scales in his right hand, in his left a measuring wand, and a purse of money hanging at his waist-band.

The Queen's Pawn, is a man seated in an armed chair, with a book in one hand, and in the other a vial; various chirurgical instruments are stuck in his girdle. This personage represents a Physician, who to be perfect, as the book says, ought to be a grammarian, logician, rhetorician, astrologer, arithmetician, geometrician, and musician.

The Queen Bishop's Pawn, is a man standing at his own door, with a glass of wine in one hand, a loaf of bread in the other, and a bunch of keys at his girdle, representing an Inn-keeper.

The Queen's Knight's Pawn, with two large keys in one hand, a pair of compasses in the other, and an open purse at his waist.

The eighth and last Pawn, is a man with his hair dishevelled, ragged cloaths, four dice in his right hand, a crust of bread in his left,

left, and a letter pouch suspended from his shoulders.

The Book is divided into twenty-four Chapters; the three first give an account when, and how the game was invented: the five following contain a description of the pieces; the next eight, of the pawns; and the last eight, of their moves. After which are some verses, which begin thus:

Leggi lettore con l'animo altiero,
 Quel che contiene questo bel uilume :
 Giuoco di Scachi non e a dir il vero,
 Ma regola di uita e buon costume,
 Di viver lieto e d'animo sincero,
 E poi cercare quello eterno lume, &c.

The conclusion is :

“ Adunche ricorriamo a colui il quale e, virtude & gratie, da cui procede ogni gratia & virtude, che anoi al quale ha dato per modo che habbiamo saputo dire alcua cosa, sopra il giuoco degli Scachi ad honore de nobili, ci dia gratia in questa presente uita che noi possiamo con lui, perpetualmente uiuere & regnare in secula seculorum. *Amen.*”

Impresso in Firēze per Maestro Antonio Miscomini,
 Anno MCCCCCLXXXIII.

Adi primo di Marzo.

The

The next Book on Chess was printed in 1474, by W. Caxton; and according to *Ames's Typographical Antiquities*, was the first book printed in England, though the Editors of the *Encyclopaedia* printed at Edinburgh say, there is a small quarto volume of forty-one leaves in the public Library at Cambridge, entitled, *Expositio Sancti Jeronimi in Simbolum Apostolorum ad Papam Laurentium. Impressa Oxonie & finita, Anno Domini, MCCCCCLXVIII: xvii die Decembris.*

This is said to have been printed with wooden types, but Caxton was the first who printed with metal types.

The new edition of *Ames*, 1785, augmented by Wm. Herbert, says,

“ This Book on Chess, has been compared with *Recueil des Histories de Troyes*, 1464, as well as with the translation thereof by Caxton, printed at Cologne, 1471, and a perfect resemblance found between them in the manner of printing, not only the page itself, but the number of lines in a page, the length, breadth, and the intervals between

tween the lines are alike. It was originally written in Latin by Jacobus de Cæsolis; translated into French by Jehan de Vignay, a Monk Hospitalar; and from this version, Caxton translated his edition." It is a small folio, of 144 pages, beginning thus:

To the right noble right excellent and vertuous prince George Duc of Clarence Erle of Warwyk and of Salisburpe gtere Chamberlapan of Englonde and leutenant of Irelond oldest broder of kyng Edward, by the grace of god kyng of England and of France, &c.

Therefore I have put me indebour to translate a lityll book late comen in to myn handes out of frensh in to englishe in which I fynde thuctorites. dictees. and stories of auncient Doctours Philosophes Poetes and of other wyle men whiche been recounted and applied unto Chosse, &c.

The number and contents of the Chapters, are precisely the same as in the aforementioned book of *Dacciesole*.

The

The eight Pawns, as before described, are thus named :

Labourers and tislinge of the erthe
 Smythis and other werkes in iron and metall
 Drapers and makers of cloth and notaries
 Marchantes and chaungers
 Physicens and chirurgiens, and apotecaries
 Taverners and hostelers
 Gardes of the cities and tollers and customers
 Ribauldes players at dyse and the messagers

The conclusion of this Book, is as follows : being three pages and a half, each of 31 lines, exactly copied from the original, which is in the King's Library.

For as moche as we see and knowe that the memorie of the peple is not retentif but right forgetefull when some here longe talis & historpes whiche they can not alle reteyn in her mynde or recorde, therefore I have put in this present Chapitre all ye thynges abovesayde as shortly as I have come, first this playe or game was founden in the tyme of emperadach kynghe of Babylone, and exerses the philosopher otherwyse

Wyse named philometer fonde hit, and the cause why, was for the correction of the kyngis lyke as hit apperith in the the first chapires, for the said kyngis was so tyrannous and felon that he might safte no correction, but slew them and dide do put hem to deth, that corrected hym, and had than do put to deth many right wyse men. Than the peple bryngis sorowfull and ryght euyll plesid of this euyll lyf of the kyngis prayd and requyred the philosopher, that he wold reprise and telle the kyngis of his folye, and than the philosopher answerd that he sholde be dede ys he so dide, and the peple sayd to hym, certes thou oughtest sonner wille to dye to thende that thy renome myght come to the peple, than the lyf of the kyngis shold contynue in euyll for lacke of thy councayll, or by fault of repreheusion of the, or that thou darst not doo and shewe, that thou saist. And whan the philosopher herd this he promisid to the peple ys he wold put hym in deuoure to correcte hym, and than he began to thynke in what maner he myght escape

the deth and kepe to the peple his promesse,
and than thus he made in this maner and
ordeyned thes chequer of liiii. popnts as
is a fore say, and did do make the forme of
chequers of gold and siluer in humayne sy-
gure after the facpons and formes as we
have dypysid and shewid to yow to fore in
theyr chapitres, and ordeyned the moeuyng
and thestate after that it is said in the cha-
pitres of thes chesses. And whan the philoso-
pher had thus ordeyned the playe or game,
and that hit plesid alle them that saw hit, on
a tyne as the philosopher playd on hit, the
kynge cam and saw hit and desired to playe
at this game, and than the philosopher be-
gan tesseigne and teche the kynge the science
of the playe & the draughtes. Saynge to
hym syr how the kynge ought to have in
himself yttie. debonaire and righewis-
nes as hit is said to fore in the chapitre of
the kynge. And he enseyned to hym the
estate of the quene and what maners she
ought to have and than of the alþyns as
councilours and judges of the royme. And
after

after the nature of the knyghtes, how they
 ought to be wise, trewe and curtoys and
 alle the ordre of knyghthode and than after,
 the nature of the bicaires & rooks as hit
 appereth in their chappitre And after this
 how the compn peple ought to goo eche in
 his office, and how they ought to serve the
 nobles. And whan the philosopher had thus
 taught and enseigned the kynge and his no-
 bles by the maner of the playe and had re-
 p̄hended hym of his evill maners, the
 kynge demanded hym upon payne of deth to
 telle hym the cause whyp and wherfore he
 had made & founden thys playe and game
 and what thynge meyed him thereto, and
 than the philosopher constrainyd by fere and
 drede answerd rhat he had promysid to the
 peple which had requiredd hym that he shold
 correcte and reprise the kynge of his evill
 vices, but for as moche as he doubtid the
 deth and had seen that the kynge dide do nee
 the sages & wylle men, that were so hardy to
 blamie hym of his vices, he was in grete
 angushe & sorowe, how he myght fynde a

maner to correcte & reprehende the kyng, and to save his owen lvs, and thus he thought longe and studyed that he fende thys game or playe, which he hath do sette forth for to amende and correcte the lvs of the kyng and to change his maners, and he adiouised with all that he had founden this game for so moche as the lordes and nobles habondyng in delyces & richessis, and en- joyng the temporell peas shold eschewe p- dlenes by playnge of this game, and for to gyve hem cause to leue her pensiues and sorowes, in aysyng & studypnge this game. And whan the kyng had herd all thysse causes, he thought that the philoso- pher had founde a good maner of correction, And than he thanketh hym gretly, and thus by chensepgnement and lemyng of the phy- losopher he changid his lvs his maners & alle his euill condicions And by this maner hit happend that the kyng that to fore time had ben viceous and disordynate in his liyng was made juste. and vertuous. debonapre. gracious and full of vertues

unto

unto alle peple, and a man that lyvþt in
 this world without vertues liuþt not as a
 man but as a beſſe, And therfore my right
 redoubted lord þ pray almighty god to ſaue
 the kyng our ſouerain lord & to gyve hym
 grace to pſſue as a kyng & tabounde in all
 vertues, and to be affiſed with all other his
 lordes in ſuch wylle þt his noble ro Dame of
 Englond may proſpere & habounde in ver-
 tues, and þt ſonne may be eſchewid iuſtice
 kepte, the ro Dame defended good men re-
 warded malefactours punyſhid & the ydole
 peple to be put to laboure that he wþt the
 nobles of the ro Dame may regne gloriously
 in conquernge his rightfull enheritaunce,
 that verray peas and charite may endure in
 bothe his ro Dames, and that marchandise may
 haue his cours in ſuche wiſe that euery
 man eſchewe ſonne, and encreſe in vertuous
 occupacions, Prayng your good grace to
 reſeþve this lityll and ſimple book made
 under the hope and shadowe of your noble
 protection by him that is your moſt hum-
 ble ſervant, in gree and thanke And þt ſhall

pray almighty god for your long lyf & wel-
fare which he preserue And sende you the
complisshement of your hys noble. yopous
and vertuous desirs Amen : : Spynsshid
the last day of Marche the yere of our lord god.
a. thousand four hunderd and lxxiiii. : : :

The only copy of the second edition
which I have seen, wants the title and the
first chapter : it was in the possession of Mr.
Edwards of Pall-Mall. The initial capi-
tals are not supplied : those in the first edi-
tion appear to have been painted in red,
after the book was printed. This second
edition, seems to be exactly similar to the
first, excepting that a preface is added, a pa-
ragraph retrenched from the conclusion, and
another inserted in its place : and that it is
decorated with seventeen prints from en-
gravings in wood, much like those in *Fra.
Jacopo's* book.

The preface and concluding paragraph are
as follows :

The holy apposse and doctour of the
peple Saynt poule sayth in his eppistle. Alle
that

that is wryten is wryten unto our doctrine
 and for our servyng. Wherfore many no-
 ble clerkes have endevoyned them to wryte
 and compyle many notable werkys and
 historpes to the ende that it myght come to
 the knowledge and understandyng of suche
 as ben ygnoraunt. of which the nombre is
 infenyte, and accordyng to the same faith
 Salamon. that the nombre of soles. is in-
 fenyte, and emong alle other good werkys.
 it is a werke of ryght special recomenda-
 cion to enforme. and to late understande
 wylde dom and vertue unto them that be not
 lernyd ne can not dyscerne wylde dom fro
 folye. Thene emonge whom there was an
 excellent doctour of dyuynyte in the royme
 of fraunce of the ordre of thospptal of saynt
 johns of iherusalem whiche intended the
 same and hath made a book of the chesse
 moralysed. which at such tyme as i was re-
 sident in brudgys in the counte of flaun-
 ders cam into my handes, whiche whan
 i had redde and overseen, me semed ful
 necessarye for to be had in englisshe, and
 in eschewynge of ydlenes. And to thende

that some which have not seen it, ne understande frensh ne latyn. i delybered in myself to translate it into our maternal tonge. and when i had achedyed the said translacion i did doo sett in emprynte a certeyn nombre of theym. which anone were depeched and solde. Wherfore by cause this said boke is ful of holson wyse-dom and requysyte unto euery estate and degree. i have purposed to emprynte it shewing therfore the figures of such persones as longen to the playe. in whom al astates and degrees ben comprySED, bese-chen al them that this litel werke shall see, here, or rede to have me for excused for the rude and symple makyng and redu-
cyng into our englishe, and whereas is defaute to correte and amende, and in so doyng they shall deserue meryte and thanke, and i shal pray for them, that god of his grete mercy shal rewarde them in his euerlastyng blisse in heven, to the whiche he brynge us, that wyth his pre-
cious blood redemed us Aven.

After,

" And

“ And a man that lyvþth in this worlde without vertues liveth not as a man but as a beſſe,” Thenne late euery man of what condycion he be that redyþ or herith this litel book redde take thereby enſaumple to amende hym. Explicit per Caxton.

Warton, in the second volume of his *History of English Poetry*, says,

“ Jacobus de Casulis, or of Casali in Italy, a French Dominican friar, about the year 1290, wrote in four parts a Latin Treatise on Chess, which was printed at Milan in 1479.

“ It was translated into French by John Ferron, and J. du Vignay, under the patronage of Jeanne, Dutchesſ of Bourgogne, Caxton’s patroness, about the year 1460, with the title of *Le jeu des Echecs moralisé*, ou *Le Traité des Nobles, & des gens du peuple selon le jeu des Echecs*. This was afterwards translated by Caxton who did not know that the French was a translation from the Latin.”

In a note to the article *Caxton*, in the new *Biographia Britannica*, it is said, that *Jacopo* flourished about the year 1295; others place him a century earlier.

3. *Libro da imparare giocare a Scachi. in lingua Spagnola & Taliana novamente Stampato.*

This is a small duodecimo of 128 pages, without name, date, or place: in the title-page, is a print from a coarse engraving in wood, representing a priest and a monk playing at Chess. One third of the book is in Italian, containing some account and the rules of the game: the remainder is a collection of curious ends of games, (in Spanish *primores*) with a Chess-board in the middle of each page: the explanation at the top is in Italian, and at the bottom in Spanish—but the figures on the boards are so badly engraved, that not one of these games is intelligible.

This book is in the King's library; and in that of the Royal Society is likewise a copy, which

which is the only book on the subject there preserved. I was favoured with the sight of another edition, by the Chevalier de Pinto, in the common print, also without date or place, but otherwise exactly like the first, except that it ends thus:

Laus Deo. Finisse el libro da imparare giocare a Scachi & delle partite. Coposto per Damiano Portughese.

Lolli mentions this edition, and says, it was printed at Rome in 1524.

Damiano, among other opinions of the origin of Chess, says,

Altri dicano che furenno doi fratelli li quali se chiamaueno Lidio & Tirreno, li quali afflitti con una grande fame per passare el tempo & non patire tanta fame & afflictione ordenarno questo gioco & cosi se passarno quello infortunio de modo che con qsto gioco passaueno il tempo & non mangiaueno se non tre uelte in duoi giorni.

4. Libro de la invencion liberal y arte del juego del Axedrez, por Ruylopez de Sigura, clérigo, vezino dela villa Cafra. Dirigida al muy illustre Señor Don Garcia de Toledo,

ayo y mayordomo Mayor del serenissimo principe don Carlos nuestro Señor.

En Alcalà de Henares, 1561, 4to, 300 pages.

In the Dedication, the Author begs of Don Garcia, to “ No mirar que tan grandes o pequeñas sean las cosas que se offrecen :— Sino el animo del que las offrece.”

The descriptive part of the book is taken from Fra. Jacopo’s Treatise. I was favoured with the sight of this book by Count Bruhl; it is the only one existing in the Spanish language.

It contains 66 games, of which 24 are from *Damiano*. The following Extracts may serve as a specimen of the work.

“ Si seguimos la opinion, de aver sido el philosopho Xerxes invētor, conviene à saber, que fue inventado en la ciudad de Babylonia en el tiēpo que reynaua en ella Amilone : y por cognomēto Euilmerodach hijo de Nabucodonosor. 3400 años, despues de la creacion del mundo : y 560 años antes de la venida de Christo Salvador nuestro al mundo : y

600 años despues de la destruycion de Troya. Y 192 años despues de la fundaciō de Roma, reynādo en Roma Seruio Tilio sexto rey de Roma, en el año, 20 de su reynado : porq. reyno 34 años. En la Olimpiada 54. 235 años antes de Alexandro Magno. 27 años despues de la captiuidad de los Hæbreos. Y esto conforme a la verdadera, y recta Chronographia de los antiguos, y probatissimos autores.

“ Capit. ij. En que se tracta el juego é ocio loable, no solo permitirse, pero ser necessario para la cōservaciō de la vida humana.

“ Los juegos loables no solamente fueron, y deuen ser permitidos : pero demas desto son necessarios para la conseruaciō humana. Porque come dize Aristoteles en el lib. 10. de las Ethicas. cap. 5. omnia habentia corpora nō possunt continue operari. Quiere dezir. Todas las cosas que tienen cuerpo, no puedē continuamente trabajar. Y por tanto dize el mesmo en el cap. 9. videtur requies & ludus in vita esse necessariū. Quiere dezir. Es visto

visto el descāso y juego ser cosa necessaria en la vida. Porq como dize el mesmo en el 8 de las Politicas. c. 1. Laborās indiget requi. Ludus gratia requiei est. El q trabaje, dize, tiene necessidad de descāso: y el juego es por causa del descāso."

Seneca, Ovid, Valerius Maximus, Quintilian, Isidorus, &c. are quoted to the same purpose.

" Otros dizē auer lo inventado dos hermanos griegos llamados Lydo y Tyrrheno. Los quales afluxidos cō una grā hābre, para passar el tiēpo sin sentir la tanto ordenarō este juego. Su padre Atys fue cōstreñido à diuidir su pueblo, por la esterilidad, y hābre q padescia. Y echada suerte sobre qual destos dos hijos quedaria en la tierra, y qual yria à poblar à otras partes, cupo à Lydo quedar en la tierra para successor del reyno, y al Tyrrheno salir, llevādo consigo la mayor parte de la gēte: el qual arribo à Ytalia, y poble lo q se llamo Tyrrhenia, y ahora, la Toscana.

5. The pleasaunt and wittie playe of the Cheastes renewed. Lately translated out of Italian into French

French and now set furth in Englishe by James
Rowbotham. Printed at London, 1562.

This book is dedicated to Lord Robert Dudley, K. G. in 12mo, 110 pages, and appears to be translated from Damiano, whose paragraph before quoted, is herein thus rendered.

Other some saye that they were two bresthren: The one named Lidie, and the other Tirrhene, who beinge afflited with great hunger and famine did invent this playe to the end that in playinge of it they might employe their spirites so vehemently, that they myghte more easily passe the faminall affliction. And indeede they passed the tyme so well that they made but three meales in twoo dayes.

6. The next book in point of antiquity, is a small duodecimo of 100 pages, containing a description of a game, to be played on a board with squares.

Of this book, I have seen two copies, one is in the King's Library, of which the title is wanting. The other is in the Library of R. P. Jodrell, Esq.

Though

Though it is not a Chess-book, the following account of it may not be unacceptable.

It is printed in black letter, and is dedicated to Lord Robert Dudley, K. G. with his portrait from an engraving on wood.

The title is as follows :

The most ancient and learned playe, called the Philosophers game. invented for the honest recreation of Students, and other sober persons, in passing the tedious of tyme, to the release of their labours, and the exercise of their wittes.
By W. F.

With a wooden print of two old men playing at this game.

It begins thus :

That mosse auncient and learned playe, called the Philosopher's game, being in greek termed *πυθμοναξια*, is as much as to saye in englishe, as the battell of numbers. Numbers be either eve or odde, wherfore the euen parte is against the odde, either part hauinge a kyng, whych being taken of the aduersaryes part, and a triumphe celebrated within his campe, the game is ended.

At

At the end is :

Prynted at London by Rowland Hall for
James Rowbothum, and are to be solde at
his shopp in Chepeside under Bowe church,
1563.

All things belonging to this game
for reason you may bye :
at the booke shop under Bochurh
in Chepesyde redilye.

The board of this *Philosopher's game*,
is eight squares in breadth, and sixteen in
height. There are twenty-four men on a
side, represented as flat pieces of wood, cut
in the form of circles, triangles, and squares.
The king is a square on which is a triangle
and a circle. The bottome or lower part of
everyp man (excepte the two kinges) must
be marked wþth hys aduersaries colour,
that when he is taken, he maye chaunge
hys coate and serue hym unto whome he is
prisoner.

The men are numbered, and are to be
taken by equalitie, obſidion, addition, sub-
ſraction, multiplication, and diviſion, and
by arithmetical, geometrical, and musical
proportion.

The book does not mention, whether any Philosopher ever played at this game.

7. *Il Giuoco degli Scacchi di Rui Lopez, Spagnuolo. tradotto di Gio. Domenico Tarzia. Venetia 1583.*

This book is a quarto of 214 pages, wholly printed in Italics, and contains a collection of games. The only copy which I have seen, is in the library of Count Bruhl.

8. *Libro nel quale si tratta della maniera di giuocar a Scacchi da Horatio Gianutio, della mantia. Turino 1597.*

This is a quarto of 104 pages, containing many games, and twelve ends of games.— This book is in the King's library. In 1783, another copy was sold at Paris, from the library of the late Duke *de la Valliere*: and these are the only two I ever heard of.

9. *Le jeu des Esches, avec son invention science et pratique. Traduit d'Espagnol en François. A Paris, 1609.*

This

This a quarto of 94 pages, translated from *Ruy Lopez*; the first thirteen contain an account of the pieces with the moves, the remainder is a collection of games.

“ *Que signifient les trente-deux cases vuides au tablier.* Chap. iv.

“ Ces cases ou places font vuides en l’Eschiquier, parce qu’il faut que celuy qui a à gouerner vn peuple aye le soing non seulement d’auoir vne cité & republique pour l’habitatiō de son peuple, mais aussi de terres & de possessiōs pour faire trauailler ses subiects, afin que de leur trauail ils puissent tirer leur nourriture pour redre seruice à leur Roy.”

From the Seventh Chapter;

“ La Dame du Roy blanc se place touſiours en la case blāche à main gauche de son Roy, ceste case blanche nous signifie la chasteté qui embellit parfaictement la femme, qu’elle doit soigneusement conſeruer avec ses autres vertus. Qu’elle soit à main gauche cela nous denote qu’elle va ſoubs la protectiō & defense de ſon Mary; Celle du Roy noir, eſt en vne case noire, & à la main droite, &

cecy est afin que les pieces respondent les vnes aux autres, en l'ordre de l'Eschiquier : nous pouuons encore doñer quelque raison de ce qu'elle est en vne case noire à la dextre de son Mary, parceque la femme doit reluire seulement aux rayons de son seul Mary de qui elle est plus honoree qu'aucune personne de son Royaume, ce que signifie la main droite qu'elle tient, estant la coustume de mettre à main droicte ceux à qui l'on veut faire plus d'honneur."

This book ends, I know not why, with *Antes muerto que mudado.*

10. Il gioco degli Scachi di Don Pietro Carrera. Militello, 1617.

This is a quarto of 600 pages, containing an historical account of Chefs, and Chess-players : a description of the pieces, and a number of games.

Among the celebrated players, he mentions Paolo Boi, of whom he tells the following story :

" At Venice he once played with a celebrated player, and lost every game : upon

reflection, finding that he ought reasonably to have won, he was astonished—and suspected his adversary had used some secret art, whereby he was prevented from seeing the games clearly; and as he was very devout, and was possessed of a rosary with relics of great saints; he resolved to play again with his antagonist, which he did; not only armed with his beads and bones, but also strengthened by having previously received the Sacrament. By these means he conquered his enemy; who, after his defeat, said to him these very words, “Thine is more potent than mine.”

Salvio says of this *Boi*, that he played with Leonardo da Cutri, and was little inferior to him in skill: he embarked at Barcelona, was taken by a corsair, and sold at Algiers for a slave. His patron having discovered his abilities in Chess, won considerable sums by his means, and gave him his liberty, and a thousand sequins. He returned to Naples, and was there poisoned by his servant in 1598, at the age of 70, for the sake of his money.

Carrera adds, that *Boi* played at *Chefs* with *Sebastian King of Portugal*; he kneeling with one knee on a cushion, and the King standing.

Bayle in his *Dictionary*, gives the following account of him.

“ *Boi*, commonly called the *Syracusian*, was a very famous player at *Chefs*, and very much considered in the Court of Spain under king *Philip II.* He received many fine presents from that prince. He received also many from *Pope Urban VIII.* and it was his own fault that he did not receive a good *bishoprick* of him; for it was offered him, but he would not be a *clergyman* *.” — Having had the misfortune to be taken by corsairs, and to see himself reduced to slavery, he found means to make those *Turkish* and *savage* men tractable by his skill at *Chefs*. They admired him for it, treated him civilly, and exacted no other

* “ What an abuse! and what a fine way to attain to *Episcopacy* !”

ransom from him but the lessons he gave them for some months on that game."

Carrera says, that Gregory Ducchi, of Brescia, wrote a poem on Chess in Italian, called *Scaccheide*, in which he poetically animates the pieces.

He further says, that a person who plays for a large sum of money, and cheats by making false moves, which he calls *Ministratti*, commits a mortal sin; but only a venial one, if he plays for a trifle.

From his *Auvertimenti*, rules, or cautions for playing, I shall select the following:

" He who plays, must not have his mind occupied elsewhere ; perhaps in things of importance, because, without doubt, he will then be the loser.

“Whoever is to play an important game, must avoid filling his belly with superfluous food, because fulness is contrary to speculation, and offuscates the sight; so that it is necessary he should observe strict sobriety: those people are praise-worthy, who, previous to playing, clear their head by me-

dicines, which have the virtue of rendering the spirits pure and subtile; by which means, they may enter into the consideration and acuteness of the moves, with the greater intension."

Carrera invented two new pieces, to be added to the eight original Chess-men. That which he calls *Campione*, is placed between the King's Knight and Castle: its move is both that of the Castle and of the Knight. The other, named *Centaur*, between the Queen's Knight and Castle, has the move of the Bishop and Knight united. Each of these pieces has its pawn, and of course, the board must contain two more squares on each side, which will augment their number to eighty. This invention appears to have died with the inventor.

Several common games are specified, wherein the advantage given by one player to the other, consists in allowing him *il Rè-cavallo*, *la Donna-cavallo*, or that his King or Queen might likewise move like the Knight.

This

This book is very scarce; I have seen three copies, one in the King's Library, another in that of Count Bruhl, and one which belonged to a Mr. Charles Mersey, a German, who attempted a few years ago to institute a Chess-academy in London.

11. *Il Puttino, altramente detto, il Cavaliere Errante, del Salvio, Sopra il gioco de' Scacchi.* Napoli, 1634, 4to.

This book contains a historical account of the game, and of players, with upwards of 60 games.

The hero of the book is Leonardo of Cutri. From the particulars of his life the following are taken :

During the pontificate of Gregory XIII. Leonardo was at Rome studying the law, but he attended much more to the study of Chess; in which game he was so skilful, that, though very young, he conquered all the best players—and it was on account of his youth that he was generally known by the appellation of *il Puttino*, the boy. It now
hap-

happened that Ruy Lopez, an Ecclesiastic of Zafra, a man of letters, and at that time the first Chess-player in Europe, came to Rome to sollicit the Pope for a Benefice, which was then become vacant at the Court of Philip II. of Spain. This was about the year 1574.

“ Having heard of Leonardo’s fame, he sought his acquaintance, played with him, and conquered him two following days ; which vexed the young man so much, that he immediately went to Naples, where he remained two years studying and practising Chess. From thence he returned to his native place Cutri, in Calabria, where he learnt that his brother had been taken by Corsairs, and chained to the oar. Leonardo set out to ransom him, and agreed with the Reis or Captain of the galley, that he should be set at liberty for two hundred crowns. Leonardo having discovered that the Reis was a Chess-player, played with him, and won his brother’s ransom, and two hundred crowns beside, with which he returned to Naples : from thence

thence he sailed to Genoa, Marseille, and Barcelona, playing with and conquering all he met ; and then travelled to Madrid, where he soon revenged himself on Ruy Lopez, by beating him at Chess in the presence of Philip II. This King afterwards gave him a thousand crowns, and many jewels, furs, &c. Leonardo then went to Lisbon, where he beat a famous player named *il Moro*, (though not a black). The King loaded him with presents, and gave him the title of Knight Errant. He returned to Madrid, from thence to Naples, and after re-visiting Cutri, he was poisoned by some envious person in the palace of Prince Bisignano in Calabria, and died in the forty-sixth year of his age."

12. The Royal game of Chess-play, sometimes the recreation of the late King, with many of the nobility, being the study of Biochimo, the famous Italian. London,
1656.

With a Portrait of Charles I. published
by Fr. Beale.

These

These Verses are addressed to Dr. Bud-
den, S. T. D. who was the Transla-
tor.

Sir, now unravell'd is the golden fleece,
Men that could onely fool at fox and geese,
Are new made Politicians by the book,
And can both judge and conquer with a
look.

The hidden fates of Princes you unfold,
Court, Clergy, Commons, by your laws con-
troll'd.

Strange serious wantoning ! All that they
Bluster'd and clutter'd for, you wisely play.

This book further contains some verses to
Dr. Budden, the rules, and 94 games. Be-
fore the errata, the stationer says, “ Gentle-
men, for few else will buy this book, I in-
treat you to correct these errors, &c.”

13. *The famous game of Chesse-play, being a
princely exercise, whereby the learner may pro-
fit more by reading of this small book, than by
playing of a thousand mates.*

By Jo. Barbier, P. London, 1672, 108
pages, 12mo.

This

This small book contains some verses by the author Arthur Saul (Barbier was only the Editor), in the style of those great Poets Sternhold and Hopkins.

All you that at the famous game
 Of Chesse desire to play,
 Come and peruse this little book,
 Wherein is taught the way.
 But scorne thou or at Cards or Dice,
 The nights and dayes to spend ;
 As many, which thereby obtaine,
 Flat beggery in the end. &c.

I cannot ascertain after whose manner, the following verses are :

Even like your double tong'd lawyer
 That the case can vary,
 So as to make the same appeare
 Most just, and most contrary,
 Our Barbier tells there is no rule
 Whereby to play this game,
 Yet many pretty rules here gives
 Whereby to win the same, &c.

The book contains the moves, the common rules, and the laws of the game.— Among these last is, “ Doe not therefore,

at

at no time that thou playest at this game (out of a conceit, as I said, that any thing becomes thee well) stand singing, whistling, knocking, or tinkering, wherby to disturbe the minde of thy adversary, and hinder his projects ; neither keepe thou a calling on him to play, or hastening of him thereunto, or a shewing of much dislike that hee playeth not fast enough ; remembering with thyselfe, that besides that this is a silent game, when thy turne is to play, thou wilt take thy owne leasure ; and that it is the royall law so to deal with another, as thyselfe wouldest be dealt withall."

14. *I Campeggiamenti degli Scacchi, si nello Stile Antico, che nel nuovo Arci Scacchiere, Stratagemme & invenzioni del Dottor di Legge, Francesco Piacenza, Torino, 1685,* 4to, 136 pages.

This Arch-Chess-board is like the Polish Draught-board, with a hundred squares.— Two new pieces, and two pawns, are added

on

on each side. The place of the first, called *Centurion*, is between the King and his Bishop, its move unites that of the Queen and the Castle for any two squares only, and that of the Knight, so that there are sixteen places where it can go, besides its own, when in the centre of the board, but it cannot move into any of the eight squares which immediately environ it. The other piece named *Decurion*, is situated between the Queen and her Bishop; moves and takes as the Bishop does, but only one square at a time. This piece, and the adverse one, of course, stand on squares of different colours, which colours they can never quit. It will appear, that in this game, as well as in that by Carrera, the black King must at the beginning stand on a white square, and the Queen who must always be placed on a square of her own colour, will then be at his left.

This arch-game shared the same fate as that of Carrera (from whom the idea was taken), as no mention has ever since been made of it in any book.

In this book is some account of the method of making the check-mate with a particular pawn, or piece ; and also in a certain specified square.

15. *Dell'Antica Pettia, overo che Palamede non é stato l'inventor degli Scacchi.* Trattato di Marc Aurelio Severino, Medico, e filosofo Napoletano, with his portrait, 4to, Naples, 1690, 82 pages.

16. *La Filosofia, overo il perche degli Scacchi,* 4to, 120 pages.

By the same author : I have not found in either of these performances, a single line worth extracting.

17. *Le Jeu des Echecs, traduit de l'Italien de Giachino Greco, Calabrois.* à Paris, 1774, 244 pages, 12mo.

Many editions of this book have been printed : the first French one was dedicated to the Marquis De Louvois.

In 1750, an English translation was printed in London, in 24to, with a print as a frontispiece, copied from a very fine one in small folio, which was engraven at Paris by Lepicié, in 1746, from a picture of the same size, by C. D. Moor: it represents an old man and a young one sitting, and playing at Chess; a man standing with a glass of wine in his hand, overlooking them: a guitar hangs against the wainscot; the dresses and furniture are such as were in use in the sixteenth century. Besides this print, I know of only two others on this subject, one in large folio engraven at Paris in 1768, by B. Henriquez, from a picture painted in 1763, by A. Van Loo: (the picture I never saw; the print is not worth describing:) and the other engraven in London, from a drawing of H. Bunbury, Esq.

The book contains 88 games, and six curious terminations of games.

Bayle, in his Dictionary, gives the following account of Greco:

“ Giachino Greco, known under the

G name

name of the Calabrian, played at Chess so skilfully, that it cannot be thought strange that I consecrate to him a little article. All those who excel in their profession to a certain degree, deserve that distinction. This gamester did not find his match any where. He went to all the courts in Europe, and signalized himself there at Chess, in a most surprising manner. He found famous gamesters at the Court of France, such as the Duke of Nemours, Mr. Arnaud, Chaumont, and La Salle: but though they pretended to know more than others, none of them was able to play with him, nor could they cope with him all together. He was at Chess a bravo, who sought in all countries some famous Knight, with whom he might fight, and break a lance: and he found none whom he did not overcome." A wit made these verses upon that subject, which were published in the *Mercure Galant*, 1693.

" *A peine dans la carriere
Contre moi tu fais un pas ;
Que par ta demarche fiere,
Tous mes projets sont à bas.*

*Je vois dès que tu t'avances
 Ceder toutes mes defenses ;
 Tomber tous mes champions,
 Dans ma resistance vaine
 Roi, Chevalier, Roc, & Reine,
 Sont moindre que tes Pions."*

18. Le Jeu des Echets, composé par M. de Sperlin. Lausane. No date.

But by the Orthography, it appears to have been written about this time ; it is a 12mo, of 120 pages, containing many games.

19. The Noble game of Chess, by Philip Stamma, native of Aleppo, and Interpreter of the Oriental Languages to the King of Great Britain. London, 1745, 12mo, 120 pages, containing 74 games, and 100 more in various and particular situations, with the manner of playing them. These are the first games which I find noted by letters and figures, which method appears to be the best, being concise and intelligible to every European. It was published in the French language in 1737, in Paris. Another French edition was printed at Utrecht in

1777, 12mo, 163 pages; containing the 100 ends of games above mentioned, but not the 74 whole games: preceded by a French Poem on Chess, of about 160 lines.

It has likewise been printed at the Hague, at Amsterdam, and at Leipzig.

20. The noble Game of Chess, by Captain Joseph Bertin. London, 1735. Printed by H. Woodfall, for the author; and sold only at Slaughter's Coffee-house, in St. Martin's-Lane. 12mo, 78 pages. This contains the laws, 26 games, and 12 ends.

Mr. Bertin says, “I wish I could give rules to avoid oversights.”

21. Philidor published his Analyse du jeu des Echecs, in 12mo, London, 1749, containing several games, with notes, explaining the reason of the moves: On this account, it is the best book of the kind, and almost the only one from which any thing relative to the practical part of the game may be learnt.

22. *Sopra il giuoco degli Scacchi, Osservazioni pratiche d'anonimo Autore Modonese.* Small 4to, 100 pages, 1750. Games and Ends.

23. *Osservazioni Teorico-pratiche sopra il giuoco degli Scacchi.* Da Giambatista Lolli, Modonese, in Bologna, 1763.

This is the most formidable Chess-book I have seen, being a folio of 623 pages: containing many games, none of which I have examined. At the end, five terminations of games, *ala gana pierde*, are given, in which the adversary is forced to give the check-mate, and thus he loses who conquers.

Eleven of *Damiano's "Subtilties,"* are here preserved, as he was the first who printed games.

The size of this book was, on its first publication, ridiculed in Baretti's *Frusta Literaria*, a periodical paper then printing at Venice.

24. The History of Chess, together with short and plain *instructions*, by which any one may easily play at it, without the help of a teacher. (Of this title I can only say *Fronti nulla fides*), by R. Lambe, Vicar of Norham upon Tweed. London, 1764, 150 pages, in 8vo.

This book contains an account of silk, and of silk-worms eggs, of the Camelopard, of guns and gun-powder, of the native Indians; quotations about Chess, chiefly from Dr. Hyde, and nine games. As it is out of print, I shall copy the following Verses, which are there inserted.

Quatrains à mettre sur l'Echiquier, par M.
de St. Uffans.

*Qui joue un coup en vain
Perd un grand avantage,
Joueur habile, et sage,
Ne fait rien sans dessein.
Quelque coup qui se fasse,
Vois la suite avec soin.
Si tu ne vois de loin,
Le tems de voir se passe.*

En

*En lieu propre à defendre
 Places d'abord ton Roi.
 Et sur tout garde toi
 De trop d'ardeur de prendre.
 Distraits ne soient tes yeux,
 Ni ta main trop legere.
 Un beau coup s'offre à faire
 Vois s'il n'est rien de mieux.*

25. Il Giuoco degli Scacchi, dal Conte Carlo Cozio, in Torino, 1766, 2 vols. 8vo. The first volume of 357 pages, contains 164 games; and the second of 382 pages, 275 terminations of games. To which I refer the patient player as the book is easily procured. The work ends thus :

“ Condizioni necessarie per riuscire ecce-
lente giuocatore degli Scacchi.

“ La prima. Gran ingegno. 2. Grande
studio. 3. Gran esercizio. 4. Gran vista.
5. Giuocare con grandi giuocatori maestri.

“ Il fine del libro degli Scacchi, composto
per i belli ingegni, ed in quello, che io avrò
mancato, col loro sapere suppliranno egli-
no.

26. *Essai sur le jeu des Echecs.* Hamburg, 1770. 72 pages, 12mo, containing a hundred games, probably Stamma's: and an account of the trick of moving the Knight into all the Chess-squares successively, which shall be mentioned hereafter.

27. *Traité Theorique et Pratique du jeu des Echecs,* par une Société d'Amateurs. à Paris, 1775, 8vo, 400 pages, containing games, noted according to Stamma's method, with remarks. The book was published at the *Caffé de la Regence.*

28. Mr. Philidor in 1777, published at London, an octavo edition of 300 pages in French, and another in English, of his former *Analyse du jeu des Echecs*, with considerable additions, and his portrait engraven by Bartolozzi. This is the most complete of all the Chess-books, which give specimens of games.

29. Lettere di Giambatista Verci, sopra il Giuoco degli Scacchi. Venezia, 1778, 12mo, 116 pages.

These letters are eight in number, and contain an account of the game, and various quotations from Hyde and others.

30. The Latin poem on Chess, by Mark Jerom Vida, Bishop of Alba, entitled, *Scacchia, Ludus*, is well known. It consists of 760 lines, and was written in 1540.

Verci says, it has been translated into Italian verse by eight different persons, viz.

Girolamo Zanucchi. Trevigi 1589.

Cosmo Grazzini. Firenze.

Sebastiano Martini. Faenza 1616.

Gregorio Duchi. Vicenza 1607.

Francesco Masdeu. Venezia 1774.

These five are in *Ottava Rima*, the following three are in *Versi Sciolti*.

Nicolò Mutoni. Roma 1544.

Luca Viello. Cremona. And

Camillo de Sitoni. Milano 1590.

Louis de Mazures, translated it into French verse, and published it at Lyon in 1557.

Verci says, that Vasquino Filicolo, published another French translation in Paris; that according to Marcheselli, there is likewise a translation in Spanish, and that James Rowbotham published it in English verse in 1562. Since which, it has several times been re-published in English by different hands; one in octavo, printed at Eton in 1769, another in quarto, Oxford 1778.

Pope, in his *Essay on Criticism*, says,

“ Immortal Vida, on whose honour’d brow,
“ The Poet’s bays, and critic’s ivy grow.”

On this occasion, Warton in his *Essay on Pope*, writes thus:

“ It was a happy choice to write a Poem on Chess; nor is the execution less happy. The various stratagems, and manifold intricacies of this ingenious game, so difficult to be described in Latin, are here expressed with the greatest perspicuity and elegance; so that, perhaps, the game might be learned from this description.”

Among

Among the *Poems* by the present Sir Williams Jones, is one of 234 lines in verse, entitled *Caiissa, or the Game at Chess*; of which the idea was taken from Vida, and from Marino, who has in the fifteenth Canto of his *Adone*, translated part of Vida's Poem.

31. *De Ludis Orientalibus*, by the Rev. Dr. Thomas Hyde.

First printed in thick twelves, 1694, in two volumes, together about five hundred pages: of which a copy is preserved in the British Museum, and is the only book on Chess there deposited. In 1767, it was re-published at Oxford by Gregory Sharp, among the rest of Dr. Hyde's works in two large quartos. The account of Chess is comprised in the 157 first pages of the second volume, and consist of *Mandragorias*, which the Dr. interprets *Mandrake-play, seu Historia Shabiludii*, its origin, antiquity, and use throughout all the Eastern world, &c.

This

This part is ornamented with four prints; the first of a common Chess-board, the second of Tamerlane's, eleven squares in breadth and twelve in height, which form 132 houses; the third of the *Camelo-par-dalis*, or *Zurapha*, the *Giraffe* of de Buffon; and the last of the Persian Chess-men.

Then follows an account of the Chinese Chess; and lastly, he inserts three Hebrew compositions on Chess; the first of Rabbi Abraham Aben-Ezra, of 75 lines in verse. — This learned Jew is mentioned in the eleventh volume of the Modern Universal History, on account of his “excellent Poem on the game of Chess;” and it is therein said, that he died in 1174. The next is a Prosaic Oration by Rabbi Bonsenior Aben-Jachia, of two pages and a half in quarto. The last is anonymous, and consists of 17 pages in prose.

To judge from the Latin translations, which Dr. Hyde has printed on the same page with the Hebrew, they were not worth preserving.

The

The Books on Chess, which I have not yet seen, are the following: the two first are in the Bodleian Library at Oxford. Gustavus Selenus, a fictitious name for the Duke of Lunenburg, *Schach-Spiel*, in the German language; folio, 495 pages, with tolerable engravings of the pieces. He mentions a method of playing at Chess, called *Curzier-Spiel*, at *Stroepke*, a village between *Magdeburg* and *Brunswick*, on a board of 8 squares by 12. Printed in 1617.

This village holds its lands upon the tenure of forfeiture, if any one of their community loses a game at Chess. Some of the inhabitants are expert at this play, but as the stake is so high, they decline finishing a game with a stranger, and defer the party *sine die*.

Christopher Weickman, *Die grosse Schach-Spiel*, likewise in German, in folio. In that great game, four, six, or eight persons, may play together. Anno 1664. 257 pages.

Dr.

Dr. Hyde gives the following titles of Books, and names of Writers on Chess:

Gervase of Tilbury, who lived in the 13th century, and was nephew to our Henry the Second, MS.

De Ludo Scacchorum. Jac. de Rusibus.

Simon Aylward, de Ludo Scacchorum, before the year 1456. MS.

Duellum Scacchorum, Jul. Ascanius Tuccus.

Jacobus Mennel, in German.

Cos. Graccinus, Florence.

Felix Paciottus, Italian.

Joh. Cochanoivus, a Pole.

Of these I know nothing.

Claude Gruget, le plaisant jeu des Eschecs.

Paris, 1562, 12mo. Traduit de l'Italien, 45 pages.

This is preserved in the Public Library at Cambridge.

Leibnitz, on the Chinese-chess, &c. in the Berlin Miscellanies.

Sarrasin, Opinion du nom & du jeu des Echets. Paris, 12mo.

Don

Don Filippo Marinelli. *Il Giuoco degli Scacchi fra trè.* Napoli, 1722.

This *Play among three*, is mentioned by *Lolli*, as an invention which had never been put in practice; but, notwithstanding, he commends the genius and good-will of the inventor.

Il Dottore Ercole dal Rio. Modena 1769.

I have never seen even a title of any Chess-book in the Dutch or Portuguese languages.

Dr. Hyde says,

“ The Princess Anna Comnena tells us, that her father, the Emperor Alexius, used to rise betimes, and in order to dispel those cares which made his nights uneasy to him, he played at Chess with some of his relations.” This Emperor died in the year 1118.

“ John Huss, the Martyr, when he was in prison, deplored his having played at Chess; chiefly on account of the loss of time, and the risk of sudden and violent pas-

sion,

fion, which he had often been subject to, when playing."

" The city of *Rocblitz*, in Germany, has a castle (*Roc*) for its arms." According to *Edmonson's Heraldry*, twenty-six English families bear Chess-rooks in their coat of arms. No other Chess-pieces have been thus borne.

In *Les Recherches de la France*, by *Estienne Pasquier*. Paris, folio, 1633, (though first printed in 1560,) is a chapter on Chess, the chief part of which is as follows:

" Certes quiconque fut inventeur de ce ieu, ie le vous pleuuiray pour trés-grand Philosophe, ie veux dire pour vn personnage, lequel sous cest esbat d'esprit a representé la vraye image, & pourtraicture de la conduite des Roys. Il y a vn Roy & vne Dame, assistez de deux Fols, & apres eux deux Cheualiers & au bout de leurs rangs deux Rocs, que l'on appelle autrement Tours. Deuant eux il y a huit Pions qui sont pour applanir la voye, comme enfans perdus. Que voulut nous representer ce Philosophe? Premièrement quant aux Fols, que ceux qui approchent

prochent le plus pres des Roys, ne sont pas
 ordinairement les plus sages, ains ceux qui
 sçauent mieux plasianter. Et neantmoins
 combien que les cheualiers ne soient pas
 quelquesfois les plus proches des Roys, si
 est-ce que tout ainsi que les Cheualiers au ieu
 des Eschecs donnans par leur saut, Eschec au
 Roy, il est contraint de changer de place,
 ce dont aussi n'y a il rien qu'un Roy doive
 tant craindre en son estat que la reuolte de sa
 Noblesse. Dautant que celle du menu peu-
 ple se peut aisement estouffer, mais en l'autre
 il y va ordinairement du changement de l'E-
 stat. Quant aux Tours, ce sont les villes
 fortes qui seruent à vn besoin de derniere
 retraiſte pour la conseruation du Royaume.
 Il vous reprefente vn Roy qui ne desmarche
 que d'vn pas, pendant que toutes les autres
 pieces se mettent tant sur l'offensiue, que
 deffensiue pour luy, afin de nous enseigner
 que ce n'est point vn Roy, de la vie duquel
 depend le repos de tous ses sujets, de s'ex-
 poser à toutes heures aux hazards des coups,
 comme vn capitaine ou simple soldat, voire

H

que

que sa conseruation luy permet de faire vn
saut extraordinaire de sa cellule en celle de la
Tour, comme en vne place forte & tenable
contre les assauts de son ennemy. Mais sur
tout faut ici peser le priuilege qu'il donna à
la Dame de pouuoir prendre tantost la voye
des Fols, tantost celle des Tours. Car pour
bien dire il n'y a rien qui ait tant d'autorité
sur les Roys que les Dames, dont ils ne sont
honteux de se publier seruiteurs. Je n'entens
pas de celles qui leur sont coniointes par
mariage, mais des autres dont ils s'enamou-
rent. Et pour ceste cause ie suis d'auis que
celuy qui appelle cette piece Dame, & non
Royne, dit le mieux. Finalement tout ce
ieu se termine au Mat du Roy. Si toutes les
autres pieces ne se tiennent sur leurs gardes,
elles peuvent estre prises, & par mesme
moyen on les oste de dessus le tablier, com-
me mortes, ny pour cela le Roy n'a pas perdu
la victoire : il peut quelquesfois la rapporter
avec le moindre nombre des pieces, selon que
son armée est bien conduite. Au demeurant
on ne fait au Roy ce deshonneur de penser
seule-

seullement qu'il soit pris, ains le reduit-on en tel defarroy : qu'estant denué de tout support, il ne peut se demarcher ny ça ny là. Quoy faisant on dit qu'il est Mat : Pour nous monstrar que quelque desastre qui aduienne à un Roy, nous ne deuons attenter contre sa personne. Quant au surplus le Mat du Roy est la closture du Tablier, encores qu'il fust au milieu de toutes ses pieces. Qui est à dire que de la conseruation ou ruine de nostre Roy depend la conseruation ou ruine de nostre Estat. Vne chose ne veux-je oublier, qui est la recompense des Pions, quand ils peuuent gaigner l'extremité de l'Eschiquier du costé de notre aduersaire, comme s'ils eussent les premiers franchy le saut d'vne bresche : car en ce cas on les surroge au lieu des pieces d'honneur qui pour auoir esté prises, font iettees hors le tablier. Car c'est en effect representer tant les guerdons, que peines qui doiuent estre en vne Republique, aux bien ou mal faisans."

“ Hierofme Vidas representa en vers Latins par forme de bataille ce beau ieu,

vers qui semblent estre vrays, & legitimes enfans de Virgile. Chose que l'on eust pense ne pouuoir estre faite : mais plus esmerueillable est ce que l'on dit qu'il y a quelques Espagnols si duits & nourris à ce ieu, qu' ils y iouent sur leurs cheuaux, n'y employans autre Eschiquier pour la conduite, que leur memoire & iugement, avec la parole.

“ Je ne sçay que la Grammaire, & non la Rhetorique de ce ieu. Bien vous dirai-je auoir veu vn Lyonnois oster toutes les pieces d'honneur, & ne retenir que le Roy avec ses Pions, desquels jouant deux fois contre vne, il rapportoit la victoire contre de tres-bons ioueurs. Je lui ay veu mettre vn anneau sur vn Pion, sous ceste stipulation qu'il ne pourroit Mater le Roy qu'avecques ce Pion ; vne autre fois passer plus outre, & mettre encores vn anneau autour dvn Pion de son aduersaire, à la charge qu'il le forceroit de le Mater avecques ceste piece ; & en lvn & l'autre ieu rapporter victoire de son opinion, contre vn homme qui n'estoit point mis au rang des petits ioueurs.”

Nous

“ Nous pouuons adiouster la belle ren-
contre de lvn de nos Roys, lequel estant
pressé & sommé de se rendre par son ennemy
en vne bataille, repondit quvn Roy n'estoit
iamais pris seul au ieu des Eschecs.”

This King, according to John of Salisbury,
was Louis le Gros, in a battle against the
English in 1117.

Le Roman de la Rose, was begun by Wil-
liam de Loris, a Student in jurisprudence,
who died about the year 1260. Being left
unfinished, it was completed by John Clo-
pinel de Meun, about the year 1310. Chau-
cer translated all that was written by Wil-
liam, but only part of the continuation of
John.

This John de Meun, discoursing of the
flight, and the taking of Corradin (who
pretended to be King of Naples), and of
Henry, son of the King of Spain, says thus,
in a continued Metaphor drawn from the
game of Chess :

Ces deux come faux garconetz,
 Et rocz, et folz, et pionnetz
 Et cheualiers au ieu perdirent
 Et hors de l'eschiquier saillirent,
 Telle paour eurent or d'estre prinſ
 Au ieu qu'ilz eurent entreprins :
 Mais, qui la verité regarde,
 D'estre mat n'auoient-ils garde,
 Puis que sans Roy se combatoyent
 Eschec et Mat rien ne doubtoient
 Ne cil avoir ne le povoit
 Qui contre eux aux Eschecz jouoit,
 Fust à pied fust sur les arçons ;
 Car on ne *have* pas garçons,
 Fols, cheualiers, sergens ne rocz,
 Car se verité compter oz,
 Si n'en quier-ie nully flater,
 Ainsi come il va du mater ;
 Puisque des eschecz me souvient,
 Si tu riens en scez, il convient ;
 Que cil soit Roy, que l'on dit *haves*,
 Quant tous ses hommes sont esclaves,
 Et qu'il se voit seul en la place,
 Ne ny voit chose qui lui place ;
 Ains s'enfuit par ses ennemis
 Qui l'ont en tel povreté mis.

This is copied from the edition of 1531, in black letter, beginning at verse 7025; and the same passage is thus rendered in the 33d chapter of the prose translation of this book, entitled, *Le Romant de la Rose | moralis eclar et net | translate de rime en prose | par votre humble molinet. | Paris ; folio, of 128 leaves, 1521, in black letter.* In the Glossary, which is at the end of the Romance in verse, I find *Haver* is to hail, to salute, *donner le bon jour, ave*; and that in ancient times, this term was used in Chess-playing—so that, instead of saying as we do at present, check to the King, the expression was, *Ave au Roy.*

“ Je ne requiers pler de Coradin son nepueu dōt iay lexēple preste, et duql le roy Charles print la teste malgre les Princes d'Alemaigne, et fist mourir en sa prison Henry frere du Roy Despaigne plainde trahyson et dorgueil. Jceulx deux come garconnetz folz perdirēt rocz, folz et cheualiers au ieu deschetz qlz eurēt entreprins ayās telle paor destre pris quilz fortirent hors de lesquier. Toutefuoyes

qui bien regarde la verite garde nauoient de estre matz, car ilz se combatoient sans Roy, ne doubtoiēt eschetz ne mat, ne celluy ne les pouoit *hauer* q iouoit contre eulx aux eschetz feust a pied ou sur archons, car garçons ne *bauont* iamais folz, cheualiers, sergents, ne rocz. Et se ie ose compter la verite sans que ie quiere flater quelquon : Vela cōmēt il va du mater. Or puis quil me souuient du ieu deschetz se tu en scez riens il cōuient q celuy que lon faict *have* soit roy quāt tous ses homes font esclaves ql soit seul en la place ne ny voit chose q luy empesche : ains sen fuyt pour ses ennemys qui lōt mis en telle pourete. Le large et lauaricieux scaivent que lon ne p̄eult prendre aultrement. Ainsi pleut il a Attalus qui trouua lufaige du jeu deschetz quant darismeticque traictoit, et verras en policraticque q veult de la matiere des nombres traicter cōmēt ce dit jeu trouua, et le prouua par demonstacion.

In the 32d chapter of *Don Quixote*, the Curate speaking of books of chivalry, says,
 " Y así como se consiente en las Republicas
 bien "

bien concertadas que haya Juegos de Axe-drez, de pelota, y de trucos, para entretener à algunos, que ni tienen, ni deben, ni pueden trabajar, así se confiente imprimir, y que haya tales libros."

In the *December* of Spenser's *Shepherd's Calendar*, is this verse :

Love they him called that gave me check-mate,
But better mought they have behote him hate.

From the *Histoire de Saint Louis*, par Jehan sire de Joinville, 1547.

" Le Soudanc de Babiloine venoit touz jours jouer aus eschez après relevée sur les nates qui estoient au piez de son lit."

" Le Vieil de la Montaingne, Roy des Haussassis, envoia au Roy jeu de tables & de eschez, fleuretées de ambre lié sur le cristal à beles vignetes de bon or fin."

The Saint was Louis IX. and these presents were made him in the year 1235.

In *Purchas's Pilgrims*, it is said of the inhabitants of Iceland (whose longest night lasts three months), " In the winter time they

they keepe their beds many dayes, and exercise themselves in the game of Chesse, the inuention wherof is due to Xerxes the Philosopher."

This was wrirten in 1563 ; and according to the account of a native of that island, who is now in London, his countrymen still continue to amuse themselves at that game.

From the *Accedens of Armory*, by Gerard Legh, 4to, 1568. London, preserved in the Herald's Office :

" The field argent, a cheuron betwene three rockes Ermines. This is a plaier in the game of the Chestes and is called by that name. For as al castels haue fower special towers to garde them frō their enemies. So hath that square cheste borde, fower of these that stādeth to gard the Kinges and Quenes, with all the people theron. This pastime did that valiaunt prince King William the conquerer, so much vse, that some time he lost whole lordshippes thereat. As in Lincolnshiere, and els where j think the auncient Evidences therof can declare."

" Fer-

“ Ferrand, Count of Flanders, having been taken prisoner by Philip Augustus, at the battle of Bovines, his wife, who might have obtained his release, left him to languish a long time in prison. They hated each other, and their hatred proceeded from playing at Chess together ; the husband could never forgive his wife for constantly beating him at Chess ; and she never could resolve to suffer him to win a game.” *Dictionnaire d’Anecdotes*, 1783. This was in 1214.

Lord Clarendon, in his Life, mentions a Mr. Brounker, (one of the Gentlemen of the Bedchamber of the Duke of York, brother to Charles II. in these words : “ He was a person throughout his whole life, never notorious for any thing but the highest degree of impudence, and stooping to the most infamous offices ; and playing very well at Chess, which preferred him more than the most virtuous qualities could have done.”

In the *Fabliaux ou Contes du 12me, & 13me Siecle*, published in 1779 by Mr. le Grand, he says, speaking about Chess :

“ The

“ The prodigious vogue it was in at that time in France, the more surprises me, as with the reflected combinations it requires, it was, of all games, apparently the least adapted to the nobility, bred up in the utmost ignorance, and through education incapable of any application of mind. A change which was made in the second piece, which at present we call *Queen*, and which they named *Fierce*, offers an interesting reflection. In the East, that piece is called the *Minister*, or *Vizier*; it only moves from square to square, and is never to be further than two from the King. Of this Minister, the gallantry of chivalry made a Lady; then finding *that* confined march (too much resembling the slavery of the Asiatic women, and contrary to the freedom which those of Europe enjoy) to be very unsuitable to her, they made her motions as free as possible, by which means, she became the most important of all the pieces.”

The writer appears to have been mistaken in the first part of this paragraph. In those

early ages, the rich had few amusements, and Chess was adapted to occupy and exercise their minds, as they were kept in ignorance by the Clergy. And as a high degree of excellence in Chess-playing, is not incompatible with gross ignorance in other things, it may be thought not improbable, that the nobility of those times excelled in the game.

Mr. Le Grand then quotes the *Ordonn. des Rois de France*. “Eudes de Sully, Bishop of Paris, under Philip Augustus, forbid Clerks to play at Chess, and even to keep a board.” And the *Hist. Eccles. par Fleury*, “St. Louis condemned to a fine, all who should play at it. Peter Damian imposed a penance on a Bishop, whom he had found diverting himself at it.”

“The following singular passage from an Epistle of Peter Damianus, an Ecclesiastical writer of the eleventh century, to Hildebrand (Pope Gregory VII.) which has since occurred to me, looks as if the game of Chess was in his days a thing *quite new and strange* ; instead

instead of being transmitted to modern Europe, from either the contemporaries of Jason or those of Palamedes: The following is a literal translation: “ Was it right, I say, and consistent with thy duty, to sport away thy evenings amidst the vanity of Chess, and defile the hand which offers up the Body of our Lord, the tongue that mediates between God and Man, with the pollution of a *Sacrilegious* game.” Mere zeal could not have dictated such language from a man of high rank, and an author of eminence, unless accompanied with some portion of ignorance in regard to an amusement, which is, at least, of an harmless nature; but was then, it seems but just introduced at Rome.” From a note on the Medea of Euripides, by Michael Wodhull, Esq,

Who then, that has a mind well strung and tun'd
To contemplation — — —

Would waste attention at the chequer'd board
His host of wooden warriors to and fro
Marching and counter-marching with an eye
As fixt as marble, with a forehead ridg'd
And furrow'd into storms, and with a hand

Trembling

Trembling as if eternity were hung
In balance of his conduct of a pin ?

From the *Task*, by Wm. Cowper, Esq.

The following is an Extract from a Letter which I received from a friend, in answer to some enquiries I had made :

“ In Shakespeare’s *Tempest*, act V. The entrance of the cell opens, and discovers Ferdinand and Miranda playing at Chess.” I remember no allusions to it in this great Poet, who, perhaps, like all who cannot play, thought too highly of its difficulty, and meant to insinuate here, that Prospero had taught it to Miranda by “ his so potent art.”

“ In *Love and Madness*, the writer says in the 36th Letter,”

“ It gave me pleasure to read in your last, that you have begun Chess, though I could not persuade you. Now, you will believe me, about a thing’s being easy. Not long ago, I taught it to a school-boy here in two evenings.”

This

“ This game is to be learnt as certainly as Whist, only it requires more attention.---- Many, I am sure, are deterred from it, by imagining, that it is only a game for Newton to play at with Euclid.”

“ In a small Pamphlet, entitled, “ A Letter to a young Gentleman just entered at the University.” Published at Oxford in 1784, is this paragraph : ”

“ Chess, by my advice, you will always continue to practise. If we should meet when you are some years older, I will tell you the various reasons which I have for advising you to play at this game, in preference to any game that depends only on chance. Remember too, that after having been able to learn Chess, you must not complain of an inability to learn any thing else.”

In the first Dreame or Book of the Duchesse of Chaucer, are the following passages :

Now of late this other night
Upon my bed I sate upright,
And bade one reach me a booke,
A Romance, and it me tooke

To

To rede, and drive the night away:
 For methought it better play,
 Than either at Chesse or Tables,
 And in this book were written fables.

My boldnesse is turned to shame,
 For false fortune hathe played a game
 At the chesse with me —
 By our Lord j will thee say,
 At the Chesse with me she gan to play,
 With her false draughtes full divers
 She stale on me, and toke my fers,
 And wben j sawe my fers away,
 Alas j couth no longer play,
 But said farewel sweet gwis,
 And farewel all that ever there is:
 Therewith fortune said, checke here.
 And mate in the mid point of the checkere,
 With a paune errant, alas,
 Full craftier to play she was,
 Than Athalus that made the game
 First of the Chesse, so was is name:
 But god wolde j had ones or twise,
 I conde, and know the ioperdise,
 That coude the greke Pythagores,
 I shulde haue plaide the bet at ches,
 And kept my fers the bet thereby.
 For this j say yet more thereto,
 Had j be God, and might have do
 My will, when she my fers caught,
 I wolde have drawe the same draught.

In the second Book of Lydgate's *History of the Siege of Troy*, he says,

And there was founde by clerkes full prudent
 Of the chesse the playe moste gloriouſ,
 Whiche is ſo ſotill and ſo meruaylouſ
 That it were harde the matter to diſcreue,
 For though a man ſtudied all hiſ lyue.
 He ſhall aye fynde dyuers fantasyes,
 Of wardes makyngē and newe iuparties,
 There is therin ſo great diuersytie,
 And it was fyreft founde in thiſ Citiſ.
 During the ſiege lyke as ſayth guydo,
 But jacobus de vitriaco.
 Is contrary in hiſ oppypon.
 For lyke as he maketh playnly mencion,
 And affyrmeth at full in hiſ aduife,
 How Philometer a philosopher wiſe,
 Unto a kyngē to fynte hiſ cruceſſe,
 Founde firſt thiſ playe and made it in Caldee.
 And into Grece from thence it was ſent.

This Poem, translated from the Latin of Guido Columna, was, according to Warton, written between the years 1414 and 1420, and was first printed in 1513, by command of King Henry VIII. Vitriaco was a canon regular at Paris, and Bishop of Ptolemais in Palestine, about the year 1230. He wrote an *Oriental and Occidental History*.

Lyd-

Lydgate also wrote a “ Play at the Chesse
betweene Reason and Sensualitie,” as appears
by the catalogue of his works, at the end of
his story of Thebes. Of this piece, I know
not any thing.

The first Stanza of Cowley’s Pindarick
Ode to Destiny, is,

Strange and unnatural ! let us stay and see
This pageant of a Prodigy.
Lo ! of themselves, th’ enliven’d Chess-men move,
Lo ! the unbred, ill-organ’d pieces prove,
As full of art and industry,
Of courage, and of policy,
As we ourselves, who think there’s nothing wise
but we.

Here a proud pawn I admire,
That, still advancing higher ;
At top of all became
Another thing and name.
Here I’m amaz’d at th’ actions of a Knight,
That does bold wonders in the fight :
Here I the losing party blame
For those false moves that break the game ;
That to their grave, the bag, the conquer’d
pieces bring,
And above all, th’ ill conduct of the mated
king.

Bocacio, in his *Decamerone*, which was written about the year 1350, has slightly mentioned Chefs.

At the beginning of his Book, he says,

“ Qui è bello, e fresco stare, ed hacci, come voi vedete, e tavoliere, e Scacchieri, e può ciascuno, secondo che all'anino gli è più di piacere, diletto pigliare.”

And in the first page of the 2d volume,

“ Chi andò a dormire, chi a giuocare a Scacchi, e chi a tavole.”

In Fenn's Collection of Letters, is a Letter from Mrs. Paston to her husband, dated 1484, in the time of Richard III. wherein she says,

“ I sent you^r eldest sunne to my Lady Morlee to have knolage wat sports wer hufyd in her hows in Kyrstemesse next follooyng aftyr the decyffe of my Lord her husbond, and sche seyd that yer wer non Dysgyfyngs ner harpyng ner lutyng ner syngyn ner nō lowde Dysports but pleyng at the Tabylls and Scheffe and Cards sweche Dysports sche gave her folkys leve to play and nō odyr.”

I have

I have lately seen, *Les Oeuvres de Sarasin*, in 12mo, 1683, in which are sixteen pages, containing *Opinions on the Name and the Game of Chess*: from which the following passages are selected.

He says, “ the Bishops (les fous) were anciently termed *Archers*. But at present, those two brave men no longer appear, because the Court of the King of Chess is become as much corrupted as the Court of other Princes, and that as *Regnier* says,

“ *Les fous sont aux Echets les plus proches des Rois.*”

“ Some Authors have written, that Palamedes invented Chess, to prevent the Grecians from being tired of themselves, during the siege of Troy. This stratagem reminds me of one I have read in Plutarch, that a besieged Captain, in order to oblige his soldiers to guard the walls they were going to abandon, established at every tower drinking-houses and girls.

“ Indeed, I think Chess cannot be played at without anger, witness *Renaud de*

Montauban, who with a blow of the Chess-board broke the head of *Charlot*, Charlemagne's nephew, so that death followed.

“ And witness, moreover, what happened to *Gauvain*, nephew to Arthur, King of Great Britain, who, as is recounted in the Romance of Saint Graal, being arrived at the castle of King Pecheur, set himself down to play against Chess-pieces, which played by themselves, and used them ill because they conquered him: if you do not believe me, here is the true text:

“ Puis voit l'Eschiquier & les Eschets assis au Tablier d'or, les uns d'yvoire, les autres d'or. Messire Gauvain trait celle part, & se prend à jouer, & touche les Eschets d'yvoire, & ceux d'or saillent contre luy sans que nul y touche, si joua Messire Gauvain par deux fois & fut matté: à la tierce, voulut sa revanche, mais quand il vit qu'il eut le pire, il se leva & depeça le jeu.”

Tixeira, in the 35th Chapter of the first Book of his Chronicles of the King's of Persia and Ormus, says,

“ Y lo

“ Y lo que dezimos *Xaque*, dizen los Persios *xa*, que es como avisar al Rey, y en lugar de *Mate*, dizen *Xamate* que en la misma lingua quiere dezir *el Rey es Muerto*, y haviendo quien diga que el *Axedrez* que los Persios dizen *Xatrank* quasi iuego o entretenimiento del Rey, fue inventado en Babylonia, es muy conforme à razon que de los Persios nos vino per aca, haviendo sido Babylonia muchas veces y por mucho tiempo sujeta à Persia, y tan vezina della.”

This Spanish writer further says, that he found in a Persian Historian, named Mijikond, “ that during the reign of Cosroez, about the year 563, Chess was brought into Persia by the Indians; and that the Indians taught it to the Persians, in order to represent to them the inconsistency and mutability of this life, and the continual warfare to which it is liable.”

In Percy’s *Runic Poetry*, translated from the Islandic language, at the end of the Complaint of Harold, who lived about the middle of the eleventh century, a Northern

hero is introduced, boasting of himself, “ *Ithrottir kann ek niu*, I play well at Chess.”

I am told, that Dryden, in one of his plays, speaking of a hero who had never been conquered, styles him “ the uncheckmated man.”

Pope was mistaken in naming *Cheſſ*, in the first Book of the *Odyssey*, as the game there mentioned by Homer was a quite different one.

Richelêt, in his Dictionary, article *Echec*, writes,

“ It is said, that the Devil, in order to make poor Job lose his patience, had only to engage him at a game at *Cheſſ*.”

The first English Translation of Vida’s *Scacchia*, was by Mr. Erskine, 1736, dedicated to the Duke of Marlborough.

From the *Introduction* to *Alexander Cunningham’s History of Great Britain*, 4to, 1787, I have selected the following passages, which are relative to Mr. Alexander Cunningham, the Critic and Commentator on Virgil and Horace,

Horace, and not to this Historian, if they were two distinct persons.

“ Mr. Cunningham, in the latter part of his life, when he was but little seen in the higher circles, dedicated himself entirely to study, learned Society, and the game of Chess.

“ Dr. Steuart used often to play with him, at Lord Islay’s, at the game of Chefs, which he understood better than any man in England, in his time.

“ Mr. Cunningham was domesticated with Lord Sunderland, and the Duke of Argyle; and was no less acceptable as an eminent player at Chess than as a critic, and a man of general knowledge and information.

“ When Lord Sunderland was at the Hague, he contracted a particular intimacy with Mr. Cunningham, as they were both remarkable *Chef-players*. Whenever his Lordship was at leisure, he either drove to Cunningham’s lodgings, which were at some distance, or sent his carriage for him. After playing for a course of time, Lord Sunder-

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land discovered, that he who was jolted in the carriage before they sat down, was always sure to lose every game: for which reason, he gave over going to Cunningham's, but always sent for him, and always beat him, to his no small astonishment, as he was conscious that he understood the game as well as his adversary. At last, when he was very much out of humour, Lord Sunderland told him the trick, and Cunningham insisted, that they should drive to one another's lodgings alternately, which confirmed his Lordship's observation, and restored Cunningham to his former level; for, from that time, they won and lost alternately.

“ This fact, which appears not at all incredible, for the streets of the Hague were not, in the last century, so smooth as those of London are at present, proves how nicely the capacities of Sunderland and Cunningham were balanced against each other *.

* It was observed to me, that the writers of these last paragraphs think, that the head of a Chess-player, before he play, must be moved as carefully as a bottle of Old Port, before it be decanted.

“ While

“ While Mr. Cunningham resided at the Hague, a German Prince, hearing of our author’s great skill in the game of Chess, came to that city with a view of playing with him at that truly noble amusement. The Prince, whose name is not mentioned, informed Mr. Cunningham, by a note, of the purpose of his coming to the Hague. Mr. Ogilvie, laird of Cluny, a Scotch Gentleman in the Dutch service, who passed with many for little better than an ingenious madman, happened to be with Mr. Cunningham when he received the note, to whom he said, “ That he did not chuse to risk his reputation, for the knowledge of the game of Chess, with a person whom he did not know; and wished, that Cluny would go and play a game or two with the Prince, in the character of one of Mr. Cunningham’s disciples,” Cluny agreed to go; and Mr. Cunningham is said to have written to the Prince to this purpose: That although he had the honour of receiving his Highness’s invitation to play a game at Chess with him, he could not accept of that honour,

nour, as busines of a particular nature would not permit him at that time ; but rather than his Highness should be disappointed, he had sent one of his scholars to give him some entertainment that evening : and that, if his scholar should be beaten, he would do himself the honour of waiting on him (the Prince) next day, and would play with him as many games as he should chuse. Cluny accordingly went, and beat the Prince every game they played. Early next morning, the Prince left the Hague, sensible, that if he was shamefully defeated by the scholar, he had, if possible, still less chance of success with the master. It is a fact, that may be depended on, that Mr. Cunningham and Cluny never played so much as a single game at Chess during their whole lives ; and that Mr. Cunningham was esteemed a much better player than Cluny."

All the foregoing paragraphs are quotations from letters written by various persons, to Dr. Wm. Thomson, the author of this

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Introduction: but the following observations are his own:—

“ This story of the German Prince will not appear incredible, or, indeed, anywise extraordinary, when we reflect on the high estimation in which the game of Chefs was held in the last century throughout all Europe.

“ There is not, perhaps, in the whole moral world, a more curious, or a more instructive subject of speculation than that men should find the highest degree of entertainment in an intense application of the mind to divers games that require deep reflection. As the nature of the mind consists in thinking; it seeks for some subject of attention, and some object of hope, with a longing not unlike the craving of thirst and hunger: for what meat and drink is to the body, that attention and hope are to the soul. Where these are wanting, the mind cannot be at ease, but sinks down in languor, melancholy, and despair. But the same intension of thought, to which, in games,

games, we submit with pleasure; in other cases, even when followed by emoluments and rewards, is not always unattended with a degree of irksomeness and pain. The same youth who will voluntarily spend the day and night in the thoughtful game of Chefs, would willingly avoid the study of mathematics, if he were not impelled by motives of fear, or shame, or fame. In play, the natural disposition to exercise our mental faculties, is heightened by a desire of victory, and inflamed by a mixture of social sympathy and opposition. In games, too, the reward, whatever it be, is received on the spot: and, in all cases, it is the nature of the mind to make great allowance for prompt payment."

A Letter "from a Clergyman of high reputation of the Church of Scotland," is then quoted thus:

" Cunningham, the critic, and editor of Horace, was the best player at Chess in Europe. His grand nephew, George Logan, was so proud of this talent of his uncle's, that

that he pretended to have inherited from him, what, I dare say, was only imitation, a very great turn for all games in which thinking is concerned, such as Chess, Whist, &c. and believed it to be connected with superior genius, till he found that women and fools could beat him."

This Mr. Cunningham died in Scotland in 1732, aged above eighty years.

I was favoured with the following Anecdote by Dr. A. Wilson, M. D. of Bath, which was mentioned to him by Col. Stewart, who had been aid-de-camp to the Earl of Stair, and was afterwards one of the Quarter-masters general in the Duke of Cumberland's time.

" He used frequently to play at Chess with Lord Stair, who was very fond of the game; but an unexpected check-mate used to put his Lordship into such a passion, that he was ready to throw a candlestick, or any thing else that was near him at his adversary; for which reason, the Colonel always took care to be on his feet, to fly to the

farthest corner of the room, when he said,
“ check-mate, my Lord !”

There was lately read at the Antiquarian Society, a Dissertation on Chess, by the Honourable Daines Barrington, from which that Gentleman has been so obliging as to permit me to make the following Extract :

“ The Turks, who never change their habits, are still great players at this game, which suits so well both their sedentary disposition, and love of taciturnity.

“ Sir E. Impey informs me, that the Board is still called *Satringe*, in Bengal; which term also signifies a carpet, from its being generally chequered as the Chess-board is.

“ James I. is supposed to have been a player at Chess, but in his Icon Basil. advises his son against it, “ because it is over-wise;” which, like most parental instruction, seems to have been little attended to, from the magnificent bag, and elegant set of Chefs-men which belonged to Charles the First.”

This

This Chess-board is inlaid with ebony and ivory, of which materials the pieces are likewise made. The Kings and Queens are whole length human figures, representing European and African Sovereigns. They are now in the possession of Lord Barrington.

A Letter from a Minister to his friend, concerning the game of Chess; from a broadside, printed at London in 1680. From the Harleian Miscellany.

SIR,

I here send you my *reasons* for my disusing and declining the *game of Chess*. This, I premise, that this game is not only lawful, but it may be the most ingenious and delightful that ever was invented: in most others, there is much of *contingency*; in this, there is nothing but *art*. But though it be never so *lawful* and *eligible in itself*, yet *to me* it is *inexpedient*.

1. It is a great *time-waster*. How many precious hours, which can never be recalled, have I spent in this game? O Chess! I will

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be avenged of thee, for the loss of my time,
&c. &c.

2. It hath had with me a *fascinating* power; I have been bewitched by it; when I have begun, I have not had the power to give over, &c. &c.

3. It hath not *done with me*, when I have *done with it*. It hath followed me into my study, into my pulpit: when I have been praying or preaching, I have, in my thoughts, been playing at Chess: then I have had, as it were, a Chess-board before my eyes; then I have been thinking how I might have obtained the stratagems of my antagonist, or make such and such motions to his disadvantage: nay, I have heard of one who was playing at Chess in his thoughts, as appeared by his words, when he lay a-dying.

4. It hath caused me to *break many solemn resolutions*, nay, *vows and promises*.— Sometimes I have obliged myself, in the most solemn manner, to play but so many mates at a time, or with any one person; and anon, I have broken these obligations and promises;

mises ; and after vows of that kind, I have made enquiry how I might evade them— and have sinfully prevaricated in that matter, and that not only once, but often.

5. It hath *wounded my conscience*, and *broken my peace*. I have had sad reflections upon it, when I have been most serious. I find, if I were now to die, the remembrance of this game would greatly trouble me, and stare me in the face, &c. &c.

6. My using of it hath been *scandalous* and *offensive to others* (being a Minister of the Gospel, and charged with the care of souls). Some godly friends, as I have understood, have been grieved by it; and others, as I have reason to fear, have been hardened by it. Great inconveniences have arisen from the places where, and the persons with whom I have used this game.

7. My using of it, hath *occasioned much sin*; as passion, strife, idle if not lying words, in myself or my antagonist, or both. It hath caused the *neglect* of many *duties*, both to God and Man.

8. My using of it doth evince, I have little *self-denial* in me. If I cannot deny myself in a foolish game, how can I think I either do, or shall deny myself in greater matters? How shall I *forsake all for Christ*, when I cannot forsake a recreation for him?

9. My using of it is altogether *needless* and *unnecessary* to me. As it hinders my soul's health, so it doth not further my bodily health. Such is my constitution, being corpulent and phlegmatick, that if I need any exercise, it is that which is stirring and labouring. I cannot propound any end to myself, in the use of it, but the *pleasing of my flesh*.

10. My using of it hath occasioned, at times, some little *expence of money*. This is the least; and therefore I mention it last. I should think much to give that to *relieve* others wants, that I have *wasted* this way at several times upon my own wantonness.

The pious Parson having thus ended his Confession, concludes with a quotation from Mr. Baxter's *Christian Direction*:

“ That

“ That Student that needeth *Cheſs* or *Cards*, to please his mind, I doubt, hath a *carnal empty mind*; if God, and all his books, and all his friends, &c. cannot ſuffice for this, there is ſome disease in it that ſhould rather be cured than pleased. And for the *body*, it is *another kind of exercise* that profits it.”

The *Basilicon Doron*, written by King James the First, contains in three Books, “ His Maiefies inſtrvctions to his deareſt ſonne, and natural ſuccellour, Henry the Prince.”

It is to be found in a folio, printed in 1616, entitled, “ The Works of the moſt high and mighty Prince James, by the grace of God, King of Great Britain,” &c. Published by the Bishop of Winton, and dedicated “ to the thrice illuſtrious and moſt excellent Prince Charles, the only ſonne of our Sovereign Lord the King.”

The whole work is comprised in fifty pages: the firſt book is “ Of a King’s chriſtian duetie towards God;” the ſecond, “ of a King’s duetie in his office;” and the

third, “ of a King’s behaviour in indifferent things.”

From this last I shall quote the whole passage, which contains his Majesty’s opinion of games :

“ And as for sitting house-pastimes, where-with men by driuing time, spurre a free and fast ynough running horse, (as the prouerbe is) although they are not profitable for the exercise either of minde or body, yet can I not vtterly condemne them ; since they may at times supply the roome, which being emptie, would be patent to pernicious idlenessse, *quia nihil potest esse vacuum*. I will not therefore agree with the curiositie of some learned men in our aage, in forbidding cardes, dice, and other such like games of hazard ; although otherwayes surely I reuerence them as notable and godly men : for they are deceiued therein, in founding their argument vpon a mistaken ground, which is, that the playing at such games, is a kind of casting of lot, and therefore vn-lawfull ; wherein they deceiue themselves : for

for the casting of lot was vsed for triall of the trewth in any obscure thing, that otherwayes could not be gotten cleared; and therefore was a sort of prophecie: where by the contrary, no man goeth to any of these playes, to cleare any obscure trewth, but onely to gage so much of his owne money, as hee pleaseth, vpon the hazard of the running of the cardes or dice, aswell as he would doe vpon the speede of a horse or a dog, or any such like gaigeour: and so, if they be vnlawfull, all gaigeours vpon vncertainties must like-wayes be condemned: not that thereby I take the defence of vaine carders and dicers, that waste their moyen, and their time (whereof fewe consider the pretiousnesse) vpon prodigall and continual playing: no, I would rather allow it to be discharged, where such corruption cannot be eschewed. But only I cannot condemne you at sometimes, when ye have no other thing adoe (as a good King will be feldome) and are wearie of reading, or euill disposed in your person, and when it is foule and stormie weather; then, I say,

may ye lawfully play at the cardes or tables : for as to dicing, I thinke it becommeth best deboshed souldiers to play at, on the head of their drums, being only ruled by hazard, and subiect to knauish cogging.

“ And as for the Chesse, I think it ouer fond, because it is ouer-wife and Philosophicke a folly : for where all such light playes are ordained to free mens heades for a time, from the fashious thoughts on their affaires ; it by the contrarie filleth and troubleth mens heades, with as many fashious toyes of the play, as before it was filled with thoughts on his affaires.”

It may not be thought amiss to explain a few Chess-terms.

Gambit ; *il Gambetto* in the Tuscan, *l'An-carella* ; in the Neapolitan dialect ; *la Gambarola* in that of Modena ; *la Jambette, croc-en-jambe* in French, is an expreſſion borrowed from wrestling, and applied when a man throws his adversary down by a peculiar stroke with the leg ; and in Chess-play is

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appropriated to those games which begin with particular moves.

As for instance, Cunningham's Gambit, that of the Queen or of Aleppo, &c. which are inserted in Philidor's book.

There are various kinds of check-mates, the most ingenious of which is that by Discovery.

A *Blind mate*, is that which is not seen at the moment it is given.

A *Smothered Mate* is when the King is blocked up with his own pieces, and is most commonly given by the Knight.

The *Scholar's Mate* is given in four, and the *Fool's Mate* in two moves.

The *Stale Mate* is called *le Pat* in French, and *lo Stallo* in Italian, from *Stail*, *Dwelling-place*, because the King remains in his place uncheckmated.

La Tavola, in Italian, means that kind of drawn game which is so, in consequence of continual checks and retreats to the same place; the French term it *l'Echec perpetuel*.

A drawn game, *partie remise*, *giuoco patto*,

may happen various ways, by the perpetual check above mentioned; by the two Kings remaining alone on the field of battle; by each King having only a single piece at the end of the game, without any local advantage on either side: by the game being so situated, that both sides are on the defensive, and neither will be the first to yield and lose the advantage of his situation. And lastly, when the King, having lost all his men, is not *mated* in fifty moves, from the unskilfulness of his enemy.

Giocare a monte, to play from the beginning, is, when the pieces are, after a few moves, discovered to have been misplaced; then a new game must commence.

As the following trick is played on a Chefs-board, and with the Knight, who is, according to his method of moving, to cover the sixty-four squares in as many moves; it was thought not improper to insert a few methods of performing it.

Ozanam in 1722, published three methods; one of those by *de Moivre*, I have copied, as it

it is the most regular of any I have seen, and the easiest to be learnt.

The second on the annexed plate, is without any regularity, and was found only by repeated trials on a slate ; the third is likewise irregular.

Ozanam says, “ This problem can be solved many ways ; it is considerable enough to have merited the attention of several great geometricians. It is true, they have not given us any general solution of it, which shews the difficulty there is in finding it.”

I believe it is not capable of a general solution.

By inspecting the first, it will be found, that it is indifferent on which corner the Knight is first placed, to play according to that combination.

It is evident, that an almost infinite number of different ways may be found to perform this trick. These may suffice as specimens.

In the French book, No. 26, before mentioned, I find, “ It is supposed, that one may succeed

succeed at this, beginning from any of the squares, by taking care that the last move into the sixty-fourth square, be just a single Knight's move distant from the first."

This is far from being satisfactory, and is inserted, merely because it is the only attempt that has been made towards a general solution of this puzzle.

In the *Recreations Mathematiques*, par *Guyot*, is another solution ; and others printed on cards, are sold at the *Caffé de la Regence*, in Paris.

The other figures on the plate represent the Chess-men used in England, in the fifteenth century ; and the large capitals, as they appear in *Caxton's Book on Chess*.

For the following paper, I am indebted to the Author of the *Life of Dr. Young*. This Gentleman has been for some years employed on " a new and more perfect Dictionary of the English language, down to nearly the end of the eighteenth century."

The

The MORALS of CHESS.

By Dr. FRANKLIN.

THE game of Chess is not merely an idle amusement; several very valuable qualities of the mind, useful in the course of human life, are to be acquired and strengthened by it, so as to become habits ready on all occasions: for life is a kind of Chess, in which we have often points to gain, and competitors or adversaries to contend with, and in which there is a vast variety of good and ill events that are, in some degree, the effect of prudence, or of the want of it. By playing at Chess then, we may learn,

1st. Foresight, which looks a little into futurity, and considers the consequence that may attend an action; for it is continually occurring to the player, “ If I move this piece, what will be the advantage or disadvantage of my new situation? What use can my adversary make of it, to annoy me? —What other moves can I make to support it, and to defend myself from his attacks?”

2d.

2d. Circumspection, which surveys the whole Chess-board, or scene of action: the relation of the several pieces, and their situations; the dangers they are repeatedly exposed to; the several possibilities of their aiding each other; the probabilities that the adversary may make this or that move, and attack this or that piece; and what different means can be used to avoid his stroke, or turn its consequences against him.

3d. Caution, not to make our moves too hastily. This habit is best acquired by observing strictly the laws of the game; such as, if you touch a piece, you must move it somewhere; if you set it down, you must let it stand.

Therefore, it would be the better way to observe these rules, as the game becomes thereby more the image of human life, and particularly of war; in which, if you have incautiously put yourself into a bad and dangerous position, you cannot obtain your enemies to leave to withdraw your troops, and place them more securely; but you must abide

abide all the consequences of your rashness.

And lastly, we learn by Chess the habit of not being discouraged by present bad appearances in the state of our affairs ; the habit of hoping for a favourable chance, and that of persevering in the search of resources. The game is so full of events, there is such a variety of turns in it, the fortune of it is so sudden to vicissitudes, and one so frequently, after contemplation, discovers the means of extricating one's-self from a supposed insurmountable difficulty, that one is encouraged to continue the contest to the last, in hopes of victory from our skill ; or, at least, from the negligence of our adversary. And whoever considers, what in Chess he often sees instances of, that success is apt to produce presumption and it's consequent inattention, by which more is afterwards lost than was gained by the preceding advantage, while misfortunes produce more care and attention, by which the loss may be recovered, will learn not to be too much discouraged

by any present successes of his adversary, nor to despair of final good-fortune, upon every little check he receives in the pursuit of it.

That we may, therefore, be induced more frequently to chuse this beneficial amusement in preference to others, which are not attended with the same advantages, every circumstance that may increase the pleasure of it should be regarded: and every action or word that is unfair, disrespectful, or that in any way may give uneasiness, should be avoided, as contrary to the immediate intention of both the parties, which is to pass the time agreeably:

1st. Therefore, if it is agreed to play according to the strict rules, then those rules are to be strictly observed by both parties; and should not be insisted upon for one side, while deviated from by the other, for this is not equitable.

2d. If it is agreed not to observe the rules exactly, but one party demands indulgences, he should then be as willing to allow them to the other.

3d.

3d. No false move should even be made to extricate yourself out of a difficulty or to gain an advantage ; for there can be no pleasure in playing with a man once detected in such unfair practice.

4th. If your adversary is long in playing, you ought not to hurry him, or express any uneasiness at his delay ; not even by looking at your watch, or taking up a book to read : you should not sing, nor whistle, nor make a tapping with your feet on the floor, or with your fingers on the table, nor do any thing that may distract his attention ; for all these things displease, and they do not prove your skill in playing, but your craftiness, and your rudeness.

5th. You ought not to endeavour to amuse and deceive your adversary, by pretending to have made bad moves : and saying you have now lost the game, in order to make him secure and careless ; and inattentive to your schemes ; for this is fraud and deceit, not skill in the game of Chess.

6th. You must not, when you have gained a victory, use any triumphing or insulting expressions, nor show too much of the pleasure you feel ; but endeavour to console your adversary, and make him less dissatisfied with himself by every kind and civil expression that may be used with truth ; such as, you understand the game better than I, but you are a little inattentive, or you play too fast ; or you had the best of the game, but something happened to divert your thoughts, and that turned it in my favour.

7th. If you are a spectator, while others play, observe the most perfect silence ; for if you give advice, you offend both the parties ; him against whom you give it, because it may cause him to lose the game ; him in whose favour you give it, because, though it be good, and he follows it, he loses the pleasure he might have had, if you had permitted him to think till it occurred to himself. Even, after a move, or moves, you must not, by replacing the pieces, show how they might have been placed better ; for that

that displeases, and might occasion disputes, or doubts about their true situation.

All talking to the players, lessens or diverts their attention, and is, therefore, unpleasing: nor should you give the least hint to either party by any kind of noise or motion, if you do, you are unworthy to be a spectator.

If you desire to exercise or show your judgment, do it in playing your own game, when you have an opportunity, not in criticising or meddling with, or counselling the play of others.

Lastly, if the game is not to be played rigorously, according to the rules above mentioned, then moderate your desire of victory over your adversary, and be pleased with one over yourself.

Snatch not eagerly at every advantage offered by his unskilfulness or inattention; but point out to him kindly, that by such a move, he places or leaves a piece *en prise* unsupported; that by another, he will put his King into a dangerous situation, &c.

By this generous civility (so opposite to the unfairness above forbidden) you may happen indeed to lose the game, but you will win what is better, his esteem, his respect, and his affection; together with the silent approbation and the good-will of the spectators.

To this, the Gentleman who favoured me with it, has added,

When a vanquished player is guilty of an untruth to cover his disgrace, as “ I have not played so long; his method of opening the game confused me;—the men were of an unusual size,” &c. All such apologies (to call them no worse) must lower him in a wise person’s eyes, both as a man, and as a Chess-player; and who will not suspect that he, who shelters himself under such untruths in trifling matters, is no very sturdy moralist in things of greater consequences, where his fame or honour are at stake? A man of proper pride would scorn to account for his being beaten, by one of these excuses, even if it were true; because they all have so much the appearance, at the moment, of being untrue.

ANEC-

ANECDOTES of Mr. PHILIDOR.

Communicated by Himself.

André Danican Philidor, was born at Dreux near Paris, in 1726. His grandfather was a Hautboy-player at the Court of Lewis XIII. An Italian Musician named Philidor, was admired at that Court for his performance on the same instrument; and after his departure, the King gave Mr. Danican the *Sobriquet* or nick-name of Philidor, which has still remained in the family. His father, and several of his brothers, belonged to the band of Lewis XIV. and Lewis XV.

At six years of age he was admitted among the children of the Chapel-Royal of Versailles, where, being obliged to attend daily, he had an opportunity of learning Chess from the Musicians in waiting, of whom there were about eighty. Cards not being allowed so near the Chapel, they had a long table with six Chess-boards inlaid.

At the age of eleven, a *Motet*, or Psalm with chorusses, of his composition was performed, which pleased Lewis XV. so much, that he gave the composer five *Louis*: this encouraged the lad to compose four more. When he had attained his fourteenth year, he left the Chapel, and was then reputed the most skilful Chess-player of the Band. This was in 1740, when several *Motets* of his composition were performed at Paris at the *Concert Spirituel*, which were favourably received by the public as the productions of a child, who was already a Master and Teacher of Music. At this time Chess was played at in almost every Coffee-house in Paris, and he applied so closely to the game that he neglected his scholars, and they consequently took another master. This induced him rather to pursue the study of Chess than of Music. Mr. *de Kermur, Sire de Legalle*, who is still living, and was then near forty years of age, was esteemed the best Chess-player in France, and young Philidor sought every opportunity of receiving his in-

instructions, by which he improved so essentially, that three years after, Mr. de Legalle, though still his master, was not able to allow him any advantage.

Mr. de Legalle once asked him, Whether he had never tried to play by memory, without seeing the board ? Philidor replied, That as he had calculated moves, and even whole games at night in bed, he thought he could do it, and immediately played a game with the *Abbé Chenard*, which he won without seeing the board, and without hesitating upon any of the moves ; this was a circumstance much spoken of in Paris, and, in consequence, he often repeated this method of playing.

Philidor then finding he could readily play a single game, offered to play two games at the same time, which he did at a Coffee-house ; and of this party, the following account is given in the French *Encyclopédie* :

“ We had at Paris, a young man of eighteen, who played at the same time two

games at Chess, without seeing the boards, beating two antagonists, to either of whom he, though a first-rate player, could only give the advantage of a *Knight*, when seeing the board. We shall add to this account, a circumstance of which we were eye-witnesses: In the middle of one of his games, a false move was designedly made, which, after a great number of moves he discovered, and placed the piece where it ought to have been at first. This young man is named Mr. Philidor, the son of a Musician of repute; he himself is a great Musician, and, perhaps, the best player of Polish Draughts there ever was, or ever will be. This is among the most extraordinary examples of strength of memory, and of imagination."

Forty years after this, he played two different times in London, three games at once. Of one of these exertions, the following account appeared in the London Newspapers in May 1783:

"Yester-

“ Yesterday, at the Chess-club in St. James’s-street, Mr. Philidor performed one of those wonderful exhibitions for which he is so much celebrated. He played at the same time three different games, without seeing either of the tables. His opponents were, Count Bruhl, Mr. Bowdler (the two best players in London), and Mr. Maseres. He defeated Count Bruhl in an hour and twenty minutes, and Mr. Maseres in two hours. Mr. Bowdler reduced his game to a drawn battle in an hour and three quarters. To those who understand Chess, this exertion of Mr. Philidor’s abilities, must appear one of the greatest of which the human memory is susceptible. He goes through it with astonishing accuracy, and often corrects mistakes in those who have the board before them. Mr. Philidor sits with his back to the tables, and some gentleman present who takes his part, informs him of the move of his antagonist, and then by his direction, plays his pieces as he dictates.”

The

The other match was with Count Bruhl, Mr. Jennings, and Mr. Erskine, to the last of whom he gave a Pawn and the move; the Count made a drawn game, and both the other gentlemen lost their games.

But to return: In 1745, he became acquainted with an Italian named *Lanza*, whose daughter was looked on as a prodigy for her talents on the Harpsichord, though but thirteen years of age. This man engaged Philidor to go with him to Holland, to meet Geminiani, who had promised his assistance in giving twelve Subscription Concerts, at which the girl was to perform. She being indisposed, was left with her mother at Paris, and at Rotterdam her father received the news of her death.

Thus Philidor found himself in a foreign country penniless, and bereft of all his hopes of advantage from the proposed concerts. His skill at Draughts was now a great resource to him at Rotterdam and Amsterdam: he remained a twelvemonth in Holland, residing chiefly at the Hague, where

where he became acquainted with Colonel la Deves, a relation of the late Lord Ligonier, and with the Prince of Waldeck, who then commanded the Dutch army, both Chess-players; the former was so skilful, that Philidor could only give him a *Knight*:— the Prince rewarded him nobly for his instructions.

In 1747, he visited England, where Sir Abraham Janssen introduced him to all the celebrated players of the time. Sir Abraham was not only the best Chess-player in England, but likewise the best player he ever met with, after his Master Mr. de Legalle, as the Baronet was able to win one game in four of him *even*: and Mr. de Legalle, with whom Sir Abraham afterwards played in Paris, was of the same opinion with regard to his skill.

Sir Abraham, besides the common game, delighted in playing at a more complicated one, invented by the late Duke of Rutland. At this game, the board is 14 squares in breadth, and 10 in height, which make 140 houses;

houses ; 14 pieces and 14 pawns on a side : the pawns might move either one, two, or three squares, the first time.

The pieces were, the *King*, the *Queen*, then two *Bishops*, two *Knights*, a *Crowned Castle*, uniting the move of the King and Castle, and a common *Castle*.

On the other side of the King, was a *Concubine*, whose move was that of the Castle and the Knight united, two *Bishops*, a single *Knight*, a *Crowned Castle*, and a common one. The best players at this game, after Sir Abraham, were Stamma, Dr. Cowper, and Mr. Salvador. Philidor in less than two months, was able to give a Knight to each of these gentlemen at this game. It may be observed, that the Pawns are here of very little use; and that by the extent of the board, the Knights lose much of their value, which, of course, renders the game more defective, and less interesting than the common one ; and since the death of Sir Abraham in 1763, it is forgotten, or at least, disused.

In

In 1748, Philidor returned to Holland, where he composed his Treatise on Chess. At Aix la Chapelle, he was advised by Lord Sandwich to go to Eindhoven, a village between Bois-le-Duc and Maestricht, where the English army was encamped. He had there the honour of playing with the late Duke of Cumberland, who subscribed liberally himself, and procured a great number of other subscribers to his work on Chess, which was published in London in 1749.

In 1750, he frequented the house of the French Ambassador, the Duke of Mirepoix, who gave a weekly dinner to the lovers of Chess, at which game he was himself very expert.

Philidor remained another year in England, and learning that the King of Prussia was fond of Chess, he set off for Berlin in 1751. The King saw him play several times at Potsdam, but did not play with him himself: there was a Marquis de Varennes, and a certain Jew, who played *even* with the

the King, and to each of these Philidor gave a Knight, and beat them.

The following year he left Berlin, staid eight months at the Prince of Waldeck's at Arolsen, and three weeks at the Court of the Landgrave of Hesse-Cassel, and then returned to England, where he remained till 1755. His passion for Chess did not make him neglect his musical talent; for in 1753, he set Dryden's Ode to St. Cecilia to music, which was performed at the Little Theatre in the Haymarket. Handel commended it.

He returned to France in 1755, with a serious intention of devoting himself to music: and soon after, he solicited the appointment of Master of the Chapel Royal, where two new *Motets* of his composition were performed; but as the late Queen, and the whole Court were used to ancient music, he was unsuccessful in his application; he consoled himself, however, with the compliments he received from the Amateurs of the Science.

In 1759, his first musical Drama, entitled *Blaise le Savetier*, was performed at the Theatre of the *Comic Opera*, which had such a run, that he abandoned Church-music, and applied himself wholly to the Stage ; and in the same year, he composed *l'Huitre & les Plaideurs* ; in 1760, *le Soldat Magicien*, and *the Qui pro quo* ; and in 1761, *le Jardinier & son Seigneur*, and *le Marechal Ferrant*.

In consequence of the success of these pieces, the *Italian Comedy* was deserted ; and in 1762, the two Theatres were united, and still form the present *Italian Comedy*. This season (1762), he produced *Sancho Pança* ; in 1763, the *Bucheron*, and *Les Fêtes de la Paix* ; in 1764, the *Sorcier*.

In 1765, *Tom Jones*, which was damned the first night ; but the following year it was repeated with great success. In 1766, emboldened by his increasing popularity, he aimed at an entire change of the national taste for the French music, and accordingly composed a Tragic Opera, entitled, *Erne-linda Princess of Norway*, without mythology,

logy, and with recitative, after the Italian manner, intermixed with airs. This was represented at the French Opera, and notwithstanding the cabals of the Nobility, who were bigotted to the old music, the bad singing of the actors and actresses, and the indifferent execution of the Orchestra; notwithstanding the obstacles thrown by the Dancers in the way of a performance, which formed a new and interesting spectacle; this piece was played eight successive nights, and then dropt. Lewis XV. was, however, so well pleased with it, that he privately rewarded the composer with a pension of 25 Louis from his privy purse. This Opera was again performed with better singers, and a better band in 1776 and 1777, with great success.

In 1769, he brought out *Abdolonimus*, or *The Gardener of Sidon*; in 1770, *le Jardinier Supposé*, and *la Nouvelle Ecole des Femmes*; and in 1772, *le Bon Fils*; this year he came to England for the fourth time, and passed a month with his friends.

In

In 1773, a new Opera of his composition, called *le Premier Navigateur*, was performed at Fontainebleau before the Court; and his Opera of *Ernelinda* was repeated at Versailles, among the entertainments given on account of the marriage of the Count d'Artois.

In 1775, he produced *les Femmes Vengées*, and in the winter, returned to London to the Chess-club, and repeated his annual visits, the four following years 1776, 77, 78, and 79.

In 1776, he published a new edition of his Chess-book.

In 1779, at London, he set to music the *Carmen Seculare* of Horace, which was performed three nights with great success at Freemason's-Hall, and afterwards at Paris. The Empress of Russia required, and obtained a copy in score from the author, for which she generously rewarded him.

The present King of Prussia, when Prince-Royal, was likewise very liberal to the au-

M thor,

thor, who had sent him a copy of this piece of music.

It is now in the press at Paris, and will be speedily published, dedicated to the Empress, with an engraved title-page, representing the arms of Russia.

In 1780, he composed a Lyric Tragedy, called *Perseus*, which was performed at the French Opera.

He was again in England, during the winters of 1781, 1782, and 1783. In 1785, he brought out at Fontainebleau, *Themistocles*, a Lyric Tragedy, which was afterwards performed at Paris; and *Prosper & Vincent*, or *l'Amitié au Village*, represented both at Fontainebleau, and at the Italian Comedy.

Having thus enumerated Mr. Philidor's Musical Compositions, the subject of Chess shall be resumed.

The best Chess-players who were living in England, during this century, were
Mr.

Mr. Cunningham, Lord Sunderland, Lord Godolphin, Lord Elibank, Mr. Cargyll, Sir Abraham Janssen, P. Stamma, Dr. Black, Dr. Cowper, and Mr. Salvador.

Most of these gentlemen used to meet at Old Slaughter's Coffeehouse, St. Martin's-Lane, in a private room.

In 1747, Mr. Philidor played a match of ten games with *Stamma*, giving him the move, allowing a drawn game to be a lost one, and betting five to four on each game. —With all these advantages, *Stamma* won only two games, of which one was a drawn game.

In 1751, while Philidor was at Windsor with the late Duke of Cumberland, he introduced Dr. Black, a clergyman, who kept a school at Chiswick, as a first rate Chess-player, to the Duc de Mirepoix, the French Ambassador, at his country house at Hammersmith. The Doctor turned this talent to such advantage, that the Duke solicited, and obtained for him, the year following, a living of two hundred pounds per annum,

which was in the gift of his late Ma-
jesty.

In 1770, a Chess-club was formed at the Salopian Coffee-house, Charing-cross; and in 1774, a new one next door to the Thatched-House, in St. James-street, where it is still continued. The number of Members is limited to a hundred, as in the Chess-club at Paris: and the Members of the one are admitted into the other, without being ballotted for.

The terms of the subscription are three guineas. Soon after the institution, several zealous Members made a subscription among themselves, in order to defray Mr. Philidor's expences, and enable him to attend them during the winter.

The best players are Count Bruhl, the Hon. Henry Conway, Lord Harrowby, Mr. Bowdler, and Mr. Jennings. These gentlemen give Mr. Philidor the two first moves, for which they receive a *Knight*, and are then a match for him.

Among

Among the Ladies, he has not met with a first, or even a second-rate player.

Mr. de Legalle, who is now eighty-five years of age, is the best Chess-player in France after Mr. Philidor. The last match these gentlemen played was in 1755, when the Scholar beat his Master.

In the beginning of this century, there were several great players at Paris, particularly the Marquis de Grosminy and his brother, who used to beat Mr. de Legalle in 1728; the Chevalier de Feron, who was his equal, as was the Chevalier du Son; the last wrote a Treatise on Chess, but his death prevented its publication: the manuscript was left to the late Prince de Conty.

Of the second-rate players who were able to defend themselves against Mr. de Legalle, with the advantage of the pawn and the move, were the Chancellor d'Aguesseau and his son; the President de Nicolai, the Duke de Mortemart, the Duke de Mirepoix, the Abbé Chenard, the Abbé Maillot, Mr. Foubert, and Mr. de St. Paul.

The Chancellor d'Aguesseau usually played for Half-a-Crown a game, with Mr. de Legalle. The latter once proposed deep play to the Chancellor, which he explained to be a living then vacant at Vincennes, for an Abbé of his acquaintance. The Chancellor immediately took the move, and in pushing his pawn said *vers l'Abbé*; Mr. de Legalle did not chuse to win the game, which the Chancellor told him, should not prejudice his friend, and accordingly gave him the Benefice.

In 1783, a Chess-club was established at Paris, in the new buildings of the Duke of Orleans, near the Palais-Royal, under the protection of *Monsieur* (the King's brother), who is himself a member of it. The best players are Mr. Bernard, Mr. Carlier, Mr. Verdoni, Mr. Leger, and Mr. Garnier; who being only of the second class of players, are not able to cope with Mr. de Legalle or Mr. Philidor, without receiving a pawn and the move. Then follow the gentlemen to whom a pawn and two moves are given;

the Count de Bissy, and the Chevaliers de Beaurevoir, de la Pallu, and d'Anselet.

The subscription to this Club, is four *Louis* annually.

The first of the following accounts is taken from the *Morning Post* of the 28th of May, and the other from the *World* of the same day:

I. “ The celebrated Mr. Philidor, whose unrivalled excellence at the game of Chess has been long distinguished, invited the members of the Chess-club, and the amateurs in general of that arduous amusement, to be present on Saturday last at a spectacle of the most curious kind, as it was to display a very wonderful faculty of the human mind, which faculty, however, is perhaps exclusively at present his own.

“ In consequence of this invitation, thirty gentlemen and three ladies attended Mr. Philidor at Parslo's, in St. James's-street, where, in their presence, with his eyes closed, he contended with two gentlemen at

the same time, who had each a Chess-board, and who may, perhaps, be deemed among the first players in Europe next himself.

“ Count Bruhl was his adversary at one Board, and Mr. Bowdler at the other, and to each he allowed the *first move*.

“ Mr. Philidor’s representatives were Mrs. Wilmot of Bloomsbury-square, and a gentleman of the name of Cooper.

“ The games commenced at ten minutes after two o’clock, and lasted exactly one hour and forty minutes.

“ The manner in which these games were played, was alternately as to each move.— Count Bruhl began, and mentioned aloud the move he had made. Mr. Philidor then directed his representative, and so proceeded to the conclusion of both games.

“ The game with the Count was drawn, and Mr. Bowdler was successful with the other, owing to the quickness with which the earlier moves in both games were made, and to the extreme similarity in the situation of the pieces towards the commencement:

for

for if the games had less resembled each other, Mr. Philidor would have preserved a more distinct recollection.

“ The idea of the intellectual labour that was passing in the mind of Mr. Philidor, suggested a painful perception to the spectator, which, however, was quite unnecessary, as he seldom paused half a minute, and seemed to undergo little mental fatigue, being somewhat jocose through the whole, and uttering occasionally many pleasantries that diverted the company. The whole passed in the French language.

“ When the intrinsic difficulty of the game is considered, as well as the great skill of his adversaries, who, of course, conducted it with the most subtle complications ; this exertion seems absolutely miraculous, and certainly deserves to be recorded as a proof, at once interesting and astonishing, of the power of human intelligence.

II. “ This brief article is the record of more than sport and fashion : it is a *phenome-*

non

non in the *history of man!* and so should be hoarded among the best samples of human memory—till memory shall be no more.

“ The ability of fixing on the mind the entire plan of two Chess-tables, with the multiplied vicissitudes of two and thirty pieces, in possible employment upon each table, that a man should maintain the two games at once, without seeing either, but merely from the report of move after move upon both; and this contending, not with bad and inexperienced play, but with two of the best and most practised players in Europe: all this makes up a wonder of such magnitude, such a stretch of the mind in one direction beyond its usual size; such power, not only of grasp and of hold, but of system and distribution—as could not be credited, perhaps, would not be credible, without repeated experience of the fact!

“ This has been had from Mr. Philidor again and again. But never with more struggle. For his antagonists were Count Bruhl and Mr. Bowdler. They never were

more

more excellent. How much resource there was, and guarded enterprize, may be imagined from the time taken in playing. The match began soon after two, and was not ended till near four o'clock.

“ In that period, the memory of this astonishing man, was never for a moment absent nor confused. He made not one mistake.

“ Of the two games, one Philidor *lost*—the other he left a drawn game.”

TRANS.

TRANSLATIONS.

Page 2.

FOR thus sayeth Attalus,
 Who of Chess found out the use,
 When he treated of Arithmetic.

Page 5.

There was a Genevan, named M. *Bagueret*, who being come to Chambery, took it into his head to propose to me to learn Chess, at which he played a little. I tried almost against my inclination ; and after having, as well as I could, learnt the moves, my progress was so rapid, that before the end of the first sitting, I gave him the Castle which he had given me at the beginning. There wanted no more for me ; behold me mad after Chess. I buy a board : I buy the *Calabrese* ; I shut myself up in a room ; I there pass the days and the nights in endeavouring to learn by heart all the games, in cramming them into my brain right or wrong ; in playing with myself without relaxation, and without end. After two or three months of this fine work, and of incredible efforts, I go to the coffee-house, lean, yellow, and almost stu-
 pified.

pified. I try myself, I play again with M. *Bagueret* : he beats me once, twice, twenty times ; so many combinations were jumbled together in my brain, and my imagination was so deadened, that I saw nothing but a cloud before me. As often as I have exercised myself with the book of *Philidor*, or that of *Stamma*, in studying games, the same thing has happened to me ; and after having worn myself out with fatigue, I have found myself more feeble than before. Now, whether I have abandoned Chess, or that by playing I have got again into practice, I have never advanced a notch since that first sitting ; and I have always found myself at the same point where I was in finishing it. Were I to practise thousands of ages, I should end with being able to give the Castle to *Bagueret*, and no more.— There is time well employed, you will say ! and I have not employed a little at it. I only ended this first Essay, when I had no longer strength to continue it. When I made my appearance, at first issuing from my chamber, I looked as one risen from the grave ; and had I continued the same course, I should not have been long above ground.

Page 14.

It is a trifle not without merit from its mechanism ; but its effects appear so marvellous, only from the boldness of the idea, and from the happy choice of the means employed to cause illusion.

Page 15.

For his only amusement he played sometimes at Chess : if little things paint men, it may be allowed to mention, that he always made the *King* march at that game ; he made use of it more than of any of the other pieces, and by that means he lost every game.

When

When they had well barricadoed his house, and the King had made the circuit of his pretended retrenchments, he sat down coolly to play at Chess with his favourite *Grothusen*, as if every thing had been in profound security.

Page 16.

Translated by Thomas Hoby, in 1556.

It is truely an honest kynde of enterteynemente and wittie. But methink it hath a fault, whiche is, yt a man may be to couning at it, for whoe ver will be exzellent in the playe of Chesse, j beleave he must bestowe much tyme about it, and applie it with so much study, that a man may assoone learne some noble Sceyence, or compasse any other matter of importaunce, and yet in the end in bestowing all that laboure, he knoweth no more but a game. Therfore in this I beleave there happeneth a very rare thing, namely, that the meane is more commendable than the excellency.

Page 17.

Eighth Edition from the French of Peter Coste.—
London, 1776.

— Or if he played at Chess, what string of his soul was not touched and employed by this idle childish game? I hate and avoid it, because it is not merry enough, but too serious a diversion, and I am ashamed to spend as much thought upon that, as would serve to much better uses. Do but see how we confound this silly diversion, if the soul be not all attention to it, and what a field is thereby opened for every one to know, and to make a right judgment of himself? I do not more thoroughly sift myself in any other posture. What passion are we exempted from in this game? Anger, spite, malice, impatience, and a vehement desire

fire of getting the better in a concern wherein it were more excusable to be ambitious of being overcome: for to be eminent, and to excel above the common rate in frivolous things, is not graceful in a man of honour.

Page 18.

Chess is now generally out of fashion; other tastes, other methods of losing time; in a word, other less excusable frivolousnesses have succeeded.

— Others, on the contrary, observing that chance has no share in this game, and that skill alone is victorious at it, have esteemed good Chess-players to be endowed with a superior capacity: but if this reasoning were true, why do we find so many people of middling understanding, nay almost imbecile, who excel therein, whilst many persons of great genius in every age and station, have never been able to attain even mediocrity? Let us then say, that in this case, as well as in others, habit acquired in youth, perpetual practice limited to a single object, mechanical remembrance of the combinations, and conduct of the pieces fortified by exercise: in short, what is called the spirit of play, are the sources of the knowledge of Chess, and do not indicate other talents nor other merit in the same person.

Page 19.

In those times, in the year of Christ 1266, there came to Florence a Saracen named *Buzecca*, a very great master of Chess playing, and in the Palace *del Popolo*, before Count *Guido Novello*, he played at one time at three Chess-boards, with the best masters of Chess in Florence, playing at two by memory, and with the third by sight; and two games he won, and the

the third he made a drawn game (by a perpetual check), which circumstance was esteemed marvellous. *Sarrasin* has likewise quoted this passage.

Page 25.

How a joyous ball was held in form of a Tournament.

How the thirty-two Personages of the ball combat.

Page 41.

— The Giant cried,
Thou art here, King of Cards ‡, or of Chefs,
I must crush thee with my sledge.

Page 42.

Here beginneth a genteel and useful Treatise on the virtue of the game of Chess, that is to say intituled, of the customs of men and of the offices of nobles: composed by the reverend master Jacob Dacciesole, of the order of Friars-preachers.

Page 45.

Read reader with haughty soul,
That which this fine volume contains:
To speak the truth it is not a game at Chess,
But rules of life and good manners;
To live pleasantly and with sincerity,
And after seek that eternal light, &c.

Let us then recur to him who is virtue and grace, from whom proceeds every grace and virtue, that to us whom he has enabled to say something on the game of Chess, to the honour of nobles, he may give grace in

‡ *Naibi*, is not an Italian word, it is Spanish; *una baraja de Naipes*, a pack of Cards.

this

this present life; that he may with him perpetually live and reign for ever and ever. Amen. Printed at Florence 1493. The first day of March.

Page 59.

The translation of this passage is in p. 63.

Page 59. No. 4.

Book of the liberal invention and art of the game of Chess, by Ruylopez de Sigura, clerk, inhabitant of the town of Cafra. Directed to the much illustrious Lord Don Garcia de Toledo, uncle and first Lord Chamberlain to the most Serene Prince Don Carlos our Lord.

— Not to mind whether gifts be great or small, but only the spirit of him who offers them.

Page 60.

If we follow the opinion of Xerxes having been its inventor, it is necessary to know, that it was invented in the City of Babylon, whilst Amilone reigned there, who was surnamed Euilmercdach, son of Nabucodonosor, 3400 years after the creation of the world: and 560 years before the coming of Christ our Saviour into the world: and 600 years after the foundation of Rome, reigning in Rome Servius Tullius sixth King of Rome, in the 20th year of his reign, for he reigned 34 years. In the 54th Olympiad. 235 years before Alexander the Great. 27 years after the captivity of the Hebrews. And this, according to the true and right chronography of the ancient and approved authors.

Chapter 2. In which is treated, that play is a laudable leisure, not only to be permitted, but is also necessary for the preservation of human life.

N

Laudable

Laudable games not only were, and ought to be permitted: but they are moreover necessary to human preservation. For as Aristotle says, in the 10th book of Ethics, chap. 5. *Omnia habentia corpora nō possunt continue operari.* Which means, All things that have body, cannot continually work. And therefore the same author, in chap. 9, says, *Videtur requies & ludus in vita esse necessariū.* That is to say, It is visible that rest and play are necessary in life. For as the same author says, in the 8th of Politics, c. 1. *Laborās indiget requi.* *Ludus gratia requiei est.* He who works, (he says) is under the necessity of resting, and play is because of resting.

Page 62.

Others say, it was invented by two Grecian brothers, named Lydo and Tyrrheno. Who being afflicted with great hunger, in order not to feel it so much, passed their time in playing at this game. Their father Atys, was constrained to divide his people, because of the sterility of their country, and of the famine they suffered. And having cast lots which of his two sons should remain at home, and which should go and people other parts, it fell to Lydo to remain as successor to the kingdom, and to Tyrrheno to go out, taking with him the greatest part of the people: who arrived in Italy, and peopled what was called Tyrrhenia, and at present Tuscany.

Page 67.

What the thirty-two empty houses on the board mean. Chap. 4.

Those houses or places are empty on the Chess-board, because he who has a people to govern, must take care not only to have a City and Republic for the habi-

habitation of his people, but also lands and possessions to make his subjects work, to the end that they may be nourished by their labour, and be able to serve their King.

The Dame of the white King is always placed in the white square at the King's left hand ; that white house signifies chastity, which perfectly embellishes a woman, and which she ought carefully to preserve with her other virtues. That she is at the left hand denotes, that she goes under the protection and defence of her husband. That of the black King, is in a black square, and on the right hand, and this is, to make the pieces answer each other, in the order of the Chess-board : We can also give some reason, why she is in a black house at the right of her husband, because a woman must shine only in the rays of her husband, by whom she is more honoured than any other person in his kingdom, which is the signification of her situation at the right hand, it being the custom to place at the right hand those who are intended to be most honoured.

Page 68.

Sooner dead than changed.

Page 82.

Thus rendered by Bayle,

As soon as in the field thou mov'lt a step,
Thy haughty march confounds my whole design:
I see, at thy approach, my men dismay'd ;
My Knights and Bishops make but faint resistance ;
My Rook and e'en the Queen, forsake their King.

The text says, " In my vain resistance, King, Knight, Rook, and Queen, are less than thy Pawns."

Page 86.

Translated, as I suppose, by the Reverend Mr. Lambe, thus :

At Chess to play an useleſs move,
Of hurtful conſequence will prove.
A ſkilful player, without deſign,
Shifts not a ſoldier from his line.
Your time is ſhort; try to foreſee
With ſpeed, what the event may be
Of ev'ry move. But firſt attend,
Where you can beſt your King defend.
Place him in a well-guarded ſquare,
The moſt remote from hostile ſnare.
And, above all, this a rule make,
Be not in too much haſte to take.
With heedful eye your men ſurvey,
And with ſlow hand point out their way.
Your head ſuggests a ſcheme: look round,
Perhaſs a better may be found.

Page 87.

Necessary requiſites to become an excellent player at Chess: Great geuineſſ. Great ſtudy. Great exer- cife. Great fight. Playing with great master players.

The end of the Book of Chess, composed for fine geuineſſes, and that in which I have failed, they may with their knowledge ſupply.

Page 96.

Certainly, whoeuer was the inventor of this game, I will certify to you, was a very great Philofopher; I mean a perfonage, who, under that witty play, has repreſented the true image and portraiſture of the con- duct

duet of Kings. There is a King and a Dame, assisted by two Fools, and after them two Knights; and at the end of their rank two Rooks, otherwise called Towers. Before them are eight Pawns, who are to pave the way as forlorn hope. What did this Philosopher mean to represent? First as to the Fools, that those who approach the nearest to the Kings, are not commonly the wisest men, but the best jesters. And notwithstanding the Knights are not sometimes the highest to Kings, so is it, that even as the Knights in the game of Chess, giving by their leap, check to the King, he is constrained to change his place, thus likewise there is nothing a King ought so much to fear in his states as the revolt of his nobility. For that of the populace may easily be smothered, but the other generally brings on a change in the state. As to the Towers, they are the strong cities, which, in case of need, offer a last retreat for the preservation of the kingdom. He represents to you a King, who marches only a single step at a time, while all the other pieces put themselves in offence as well as defence for him, in order to teach us, that it is not for a King upon whose life depends the repose of all his subjects, to expose himself every hour to the hazard of strokes, like a captain or simple soldier, seeing that his preservation permits him to make an extraordinary leap from his Cell to that of the Tower, as in a strong place, and tenable against the assaults of his enemy. But above all, here must be weighed the privilege which he gave to the Dame, of taking sometimes the move of the Fools; at others, that of the Towers. For to say well, there is nothing has so much authority over Kings as the Ladies, of whom they are not ashamed to acknowledge themselves servants. I do not understand those who are

joined to them by marriage, but others with whom they fall in love. And for this reason, I am of opinion, that he who calls this piece Dame, and not Queen, says best. Finally this whole game is terminated by the King's-mate. If all the other pieces are not upon their guard, they may be taken, and by the same means they are taken off the Board as dead: but for that, the King has not lost the victory: he may sometimes obtain it with the lesser number of men, according as his army is well conducted. As to the rest, the King is never dishonoured so much, as for one even to suppose he is taken, but he is reduced to this dilemma—that being devoid of all support, he can move neither here nor there: doing which, he is said to be mated. To show us, that let whatever disaster happen to a King, we must not attempt any thing against his person. As to the surplus, the King's-mate is the closure of the Board, though he were in the midst of all his pieces. Which is to say, that on the preservation or ruin of our King, depends the preservation or ruin of our state. One thing I will not forget, which is, the recompence of the Pawns, when they can gain the extremity of the Chess-board on our adversary's side, as if they had been the first to scale the breach: for in that case, they are substituted in the place of those honourable pieces, which by having been taken, are thrown out of the Board. For it is in effect, representing as well the rewards as penalties, which ought to be in a republic to good or evil doers.

Jerom Vida represented this fine game in form of a battle, in Latin Verses; Verses which seem to be the true and legitimate offspring of Virgil. A thing which one would have supposed not to be done: but more marvellous is what is said of certain Spaniards, that they

they are so used and nourished to this game, that they play at it on horseback, using no other Chefs-board for their conduct, than their memory and judgment with speech.

I know only the Grammar, and not the Rhetoric of this game. I can tell you of having seen a Lyoneſe take off all the pieces of honour, and keep only the King with his Pawns; with which, playing twice for once, he obtained the victory over very good players. Iſaw him put a ring on a Pawn, and undertake not to mate the King, but with that Pawn; another time advance farther, and place a ring on one of his adversary's Pawns, premiſing that he would force his adversary to mate him with that Pawn; and in the one and the other game, obtain the victory for his opinion, against a man who was not claffed in the rank of inferior players.

We may add the fine rencounter of one of our Kings, who being pressed and summoned to surrender himself by his enemy in a battle, answered, that a King was never taken alone at the game of Chefs.

Page 102.

These metaphorical verses have nearly the same signification as the Proſe translation in the next page, from a Book of which the title is, as is therein ſaid,

The Romance of the Rose,
Moralized, clear and neat;
Translated from Rhime in Proſe,
By your humble Molinet.

I do not pretend to ſpeak of Coradin, his nephew, of whom I have the example at hand, and whose head King Charles took off, notwithstanding the Princes of

Germany, and caused to die in prison Henry brother of the King of Spain, full of treason and pride.

These two, like foolish boys, lost Rooks, Knights, Fools, and Pawns, at the game of Chess which they had undertaken, and were themselves so much in the fear of being taken, that they ran out of the Chess-board. But whoever looks at the truth of the matter will see, they were not liable to be mated, for they fought without a King, and had no reason to fear either Check or Mate, because he who played against them could not *have* them neither on foot or in the saddle, for boys (*Pawns*) are never *haved* by Fools, Knights, Serjeants, (*Queens*) or Rooks. And if I may tell the truth without flattering any one, behold how it goes with mating. Now as I recollect the game of Chess, if you know nothing of it, he to whom is said *Have* must be the King, when all his men are slaves, so that he is alone in the place, sees nothing to protect him, and then flies from his enemies who have reduced him to such poverty. The liberal man and the miser, know that he cannot be taken otherwise. So it pleased Attalus, who found out the use of the game of Chess, when he treated of Arithmetic, and in Polycratics which treats of the matter of numbers, you will see how he found the said game, and proved it by demonstration.

Page 104.

And as in well regulated Republics, games at Chess, Tennis, and Billiards are allowed, to entertain some who need not, ought not, or cannot work; so the printing and having of such books is allowed,

Page 105.

The Soldan of Babylon came every day to play at Chess

Chess after dinner, on the Mats which were at the foot of his bed.

The old Man of the Mountain, King of the Haussassins, (which were a troop of banditti, from whence the name of *Assassin* is derived) sent to the King games at Tables and Chess, flowered with amber fastened to crystal with wires of good fine gold.

Page 117.

Fools are at Chess the nearest to Kings.

Page 118.

Then he sees on the golden Chess-board, the men some of ivory, the others of gold. Master Gauvain takes them apart and begins to play, and touches the ivory men, and those of gold issue forth against him, without any one's touching them, so that Master Gauvain played two games and was mated; at the third, he demanded his revenge, but when he saw he had the worst of it, he rose and destroyed the game.

Page 119.

And what we call *Xaque*, the Persians calls *Xa*, which is like warning the King; and instead of *Mate*, they say *Xamate*, which in the same language means *the King is dead*; and there being some who say that *Chess* which the Persians call *Xatrank* (play or entertainment of the King), was invented in Babylon: it is very consonant to reason to suppose, that from the Persians it came to us, as Babylon was not only near to, but very often and for a long time subject to Persia.

I find

I find that the Pamphlet describing Mr. de Kempelen's wooden Chess-player, was translated into English, and published by S. Bladon, in 1784, entitled, *Inanimate Reason*, with copies of the plates.

The Monthly Review for April, in that year, says, " Many were simple enough to affirm, that the wooden man played *really* and *by himself* (like certain politicians at a deeper game), without any communication with his *constituent*. It appears, indeed, as yet, unaccountable to the spectators, how the artist imparts his influence to the automaton at the time of his playing, and all the hypotheses which have been invented by ingenious and learned men to unfold this mystery, are but vague and inadequate; but were they even otherwise, they rather increase than diminish the admiration that is due to the surprising talents and dexterity of Mr. de Kempelen."

This Review further says, " This wonderful Chess-player has actually encountered and *beaten* the best players at that game; particularly,

ticularly, as we are informed, the celebrated Mr. Philidor." This I know to be a mistake, for Mr. Philidor is able to give a *Castile* at least to Mr. de Kempelen, and beat him.

A Pamphlet was at the same time published in London, entitled, *The Automaton Chess-player Exposed and Detected*, in which the Author says, "I see a foreigner come among us, and demand five shillings a-piece admittance, to see what he calls an Automaton Chess-player. An Automaton, is a self-moving engine, with the principle of motion within itself; but this Chess-player is no such thing. And therefore, to call it an Automaton, is an imposition, and merits a public detection; especially, as the high price of five shillings for each person's admission, induces the visitor to believe, that its movements are *really* performed by mechanic powers; when, in fact, the whole delusion is supported by invisible confederates." As I am personally acquainted with the writer of this Pamphlet, I only say,
that

that he is mistaken, and has not *detected* any thing. Mr. de Cremps, in his *Magie Blanche*, is likewise of the same erroneous opinion, that a Child or Dwarf is concealed within the image.

In a Novel, entitled, “ *Gerardo, the unfortunate Spaniard, or a Pattern for lascivious Lovers ;* ” 4to, made English, and published by Edward Blount. London, 1622. I am informed there is a curious scene about Chess ; I have not yet seen the book.

In a Modern Novel, called *The Adventures of Miss Lucy Watson*, London 1768, published by W. Nicholl, one of the personages is an enthusiastic Chess-player. In one of his Letters, he says, “ Pardon the predilection I have for that glorious effort of the human mind ; this noble game is the criterion of every one who plays at it. It is the surest test of their abilities ; and the most unerring proof of what degree of parts they have received from nature. There is no other game, amusement, or scarce an employment that fathoms the inmost soul

of

of man more, than this of Chess. I believe, and I speak it without affectation, that I could form no slight idea of the character of any person, without hearing him speak a syllable, only by standing over a few of his games of Chess." This is ludicrously meant by the author of the Novel, who has represented its writer as a person who loves women and values men in proportion to their skill at Chess.

Among the *Deaths* announced in the Newspapers, I find, "The 20th April, at Paris, as he was playing at Chess, the Prince de Tingry, Lieutenant-General of the French King's army, and Knight of the Holy Ghost."

I have never heard or read of a Negro's playing at Chess; we have had instances of black Poets, and black Divines; witness, *Ignatio Sancho*; and the Hottentot, who about fifty years ago, was brought to Europe when a child; educated at Leyden, where he took orders, and then sent back to the Cape of Good Hope, in order to propagate

gate the Gospel among his countrymen:— soon after his arrival, he found it much easier to comply with their customs than to bring the Hottentots over to his, so that he immediately divested himself of his clothes and of his religion. His portrait was engraved by J. Punt, at Amsterdam, in 1763.

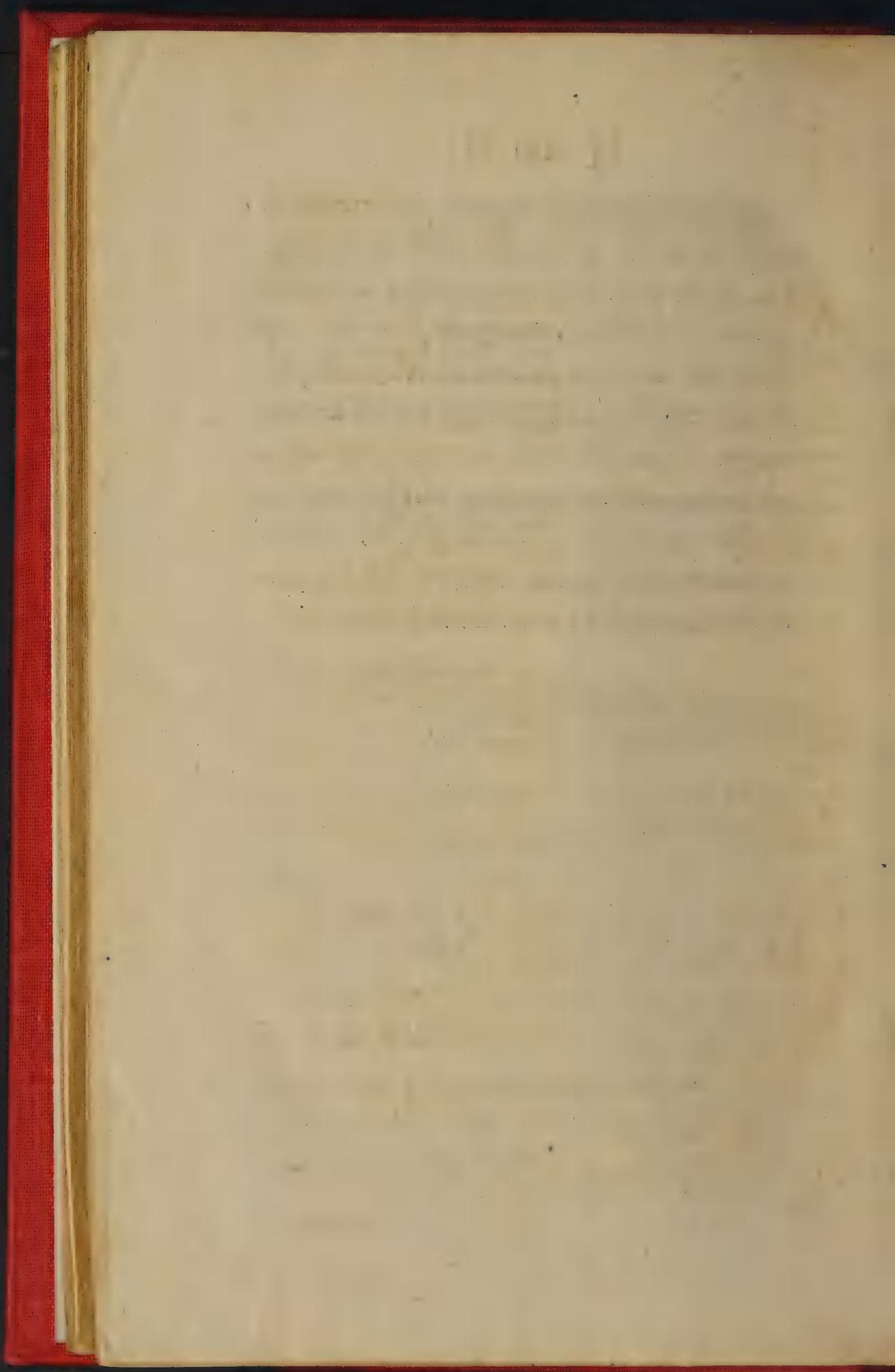
Among all these trifles, I have been entreated to insert, that Dr. Franklin, and the late Sir John Pringle, used frequently to play at Chess together; and towards the end of the game, the Physician discovered, that the velocity of his own as well as his adversary's pulse was considerably increased.

I remember to have seen a line relative to Chess in *Brown's Vulgar Errors*, which at this moment I cannot find.

There was lately published at Brunswic, a thick octavo in German, entitled, *The Tactical Game*: to be played on a board with a greater number of squares than the Chess-board, and with many new pieces.

The game before-mentioned, (p. 100), of a King with eight Pawns, beating a whole set,

set, by being allowed to make two moves to every single one of the adversary, is amusing. The King with the Pawns only, is almost certain of winning the game, for he may make his first move into check, and his second out of it: so that he can take the Queen when she stands immediately before her King, and then retreat; but he may not remain in check. Neither can he himself be checkmated, unless his adversary has preserved his Queen and both his Castles.



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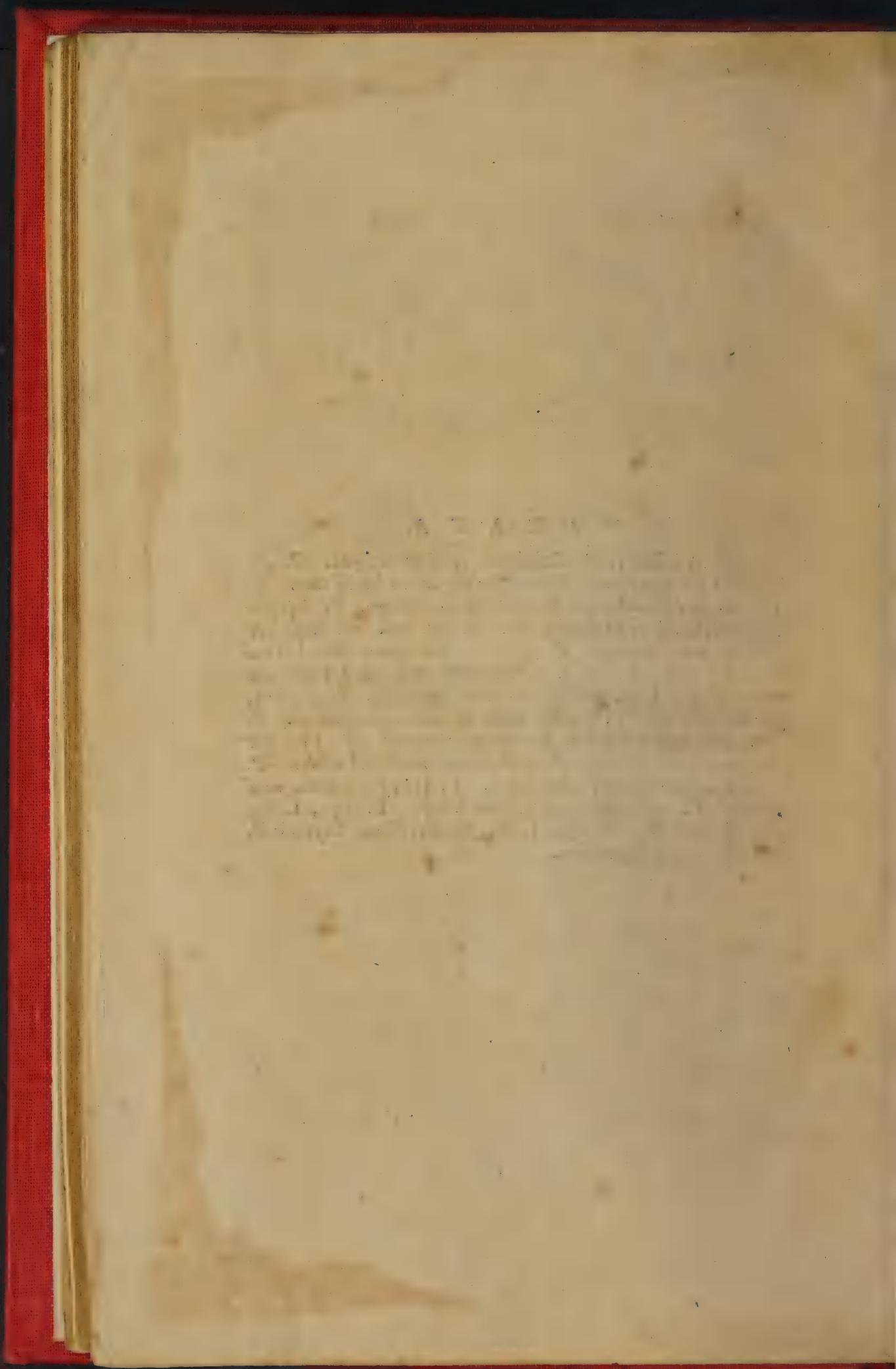
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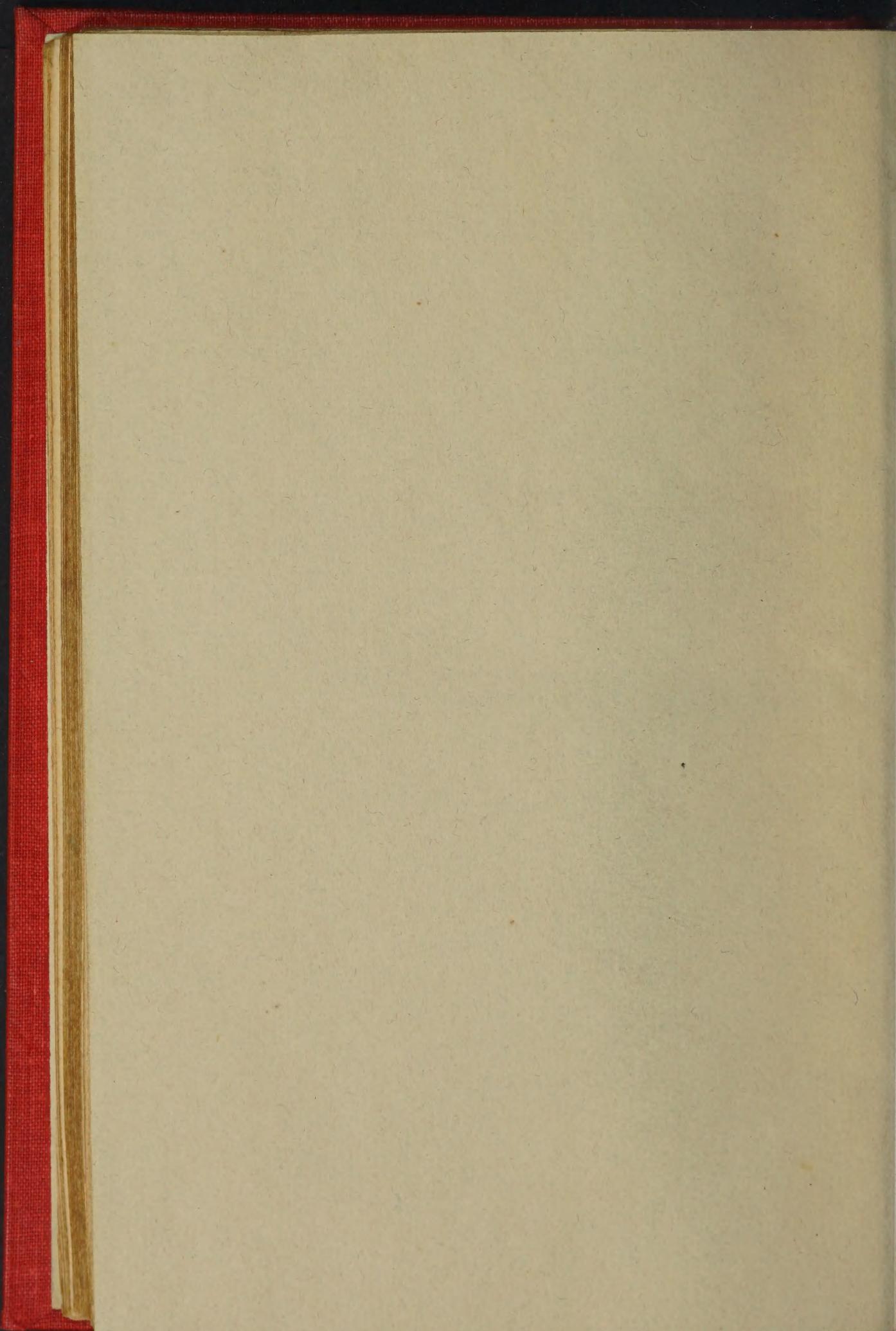
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for af, *read* of. P. 60, last line, *for* dade, *read* da de. P.
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animo. P. 118, *for* king's, *read* kings. P. 152, l. 14,
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read direction beyond its.





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